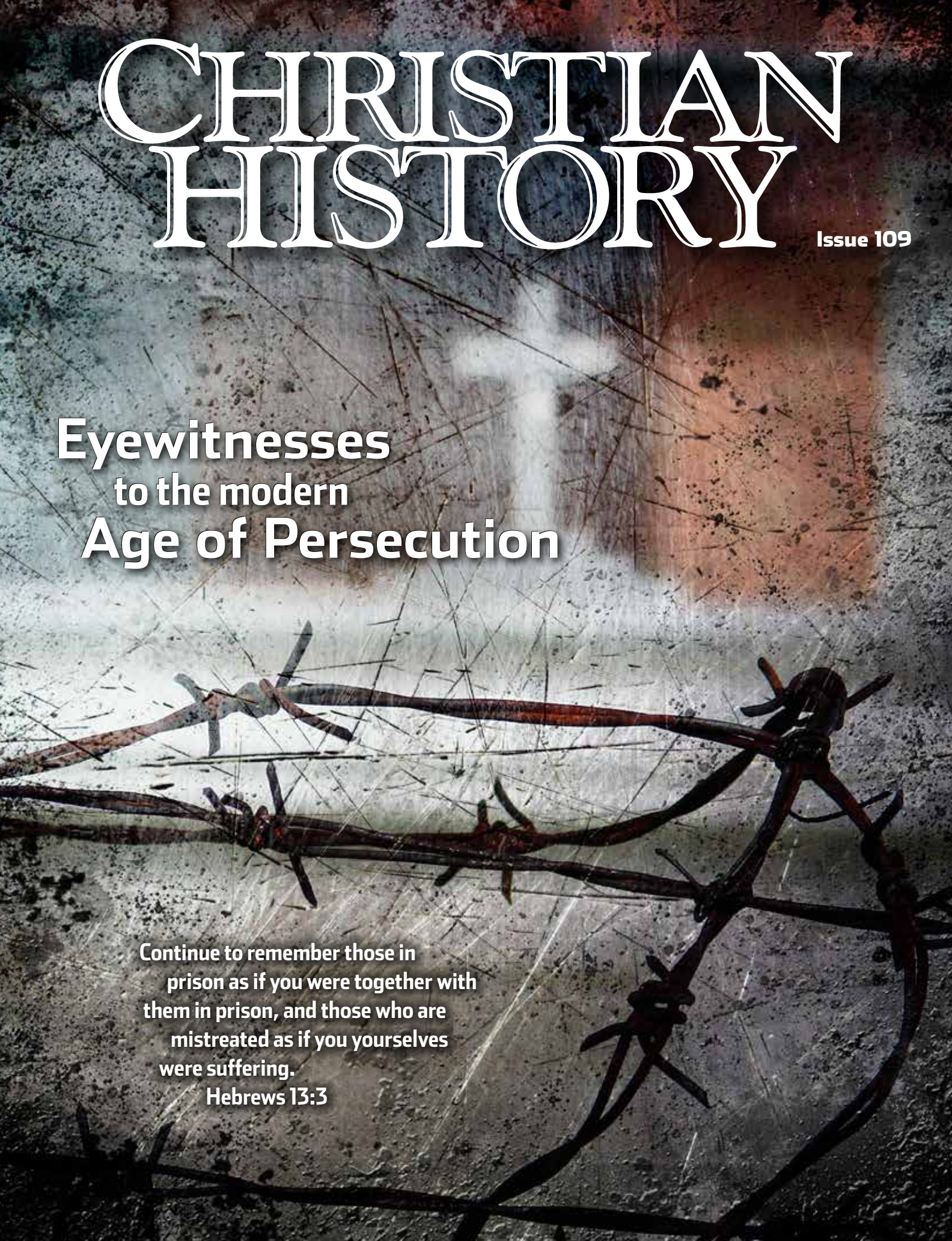
Christian History

Issue 109



Eyewitnesses to the modern Age of Persecution

Continue to remember those in prison as if you were together with them in prison, and those who are mistreated as if you yourselves were suffering.
Hebrews 13:3

"I HAD TO ASK FOR GRACE" *Above:* Festo Kivengere challenged Idi Amin's killing of Ugandan Christians.

BOETHIUS BEHIND BARS *Left:* The 6th-c. Christian scholar was jailed, then executed, by King Theodoric, an Arian.

BOETHIUS— MS HUNTER 374 F.4R BOETHIUS WITH STUDENTS IN PRISON, FROM *DE CONSOLATIONE PHILOSOPHIAE CUM COMMENTO*, 1385 (VELLUM), ITALIAN SCHOOL (14TH CENTURY) / © GLASGOW UNIVERSITY LIBRARY, SCOTLAND / THE BRIDGEMAN ART LIBRARY
FESTO KIVENGERE—ARCHIVES OF THE BILLY GRAHAM CENTER, WHEATON, ILLINOIS

Did you know?

CHRISTIANS HAVE SUFFERED FOR THEIR FAITH THROUGHOUT HISTORY. HERE ARE SOME OF THEIR STORIES.

SERVING CHRIST UNTIL THE END

Polycarp, bishop of Smyrna, is one of the earliest martyrs about whom we have an eyewitness account. In the second century, his church in Smyrna fell under great persecution. When soldiers came to arrest him, Polycarp ordered food set before them and asked for an hour to pray. His prayer was so impressive that the soldiers questioned their orders. They allowed him not one but two hours before leading him back to town.

There a magistrate ordered Polycarp to renounce Christ and give obedience to Caesar as Lord. Polycarp answered: "Eighty and six years have I served Christ, nor has He ever done me any harm. How, then, could I blaspheme my King who saved me?" In February 155 he died at the stake.

ANOTHER WILL SUFFER FOR ME

Felicitas, a Christian slave arrested with her friends in the Roman persecution of 202 for refusing to sacrifice to pagan gods, was a catechumen preparing for baptism and in her eighth month of pregnancy. She feared her condition would require her to die alone for her faith later, because Roman law did not permit execution of pregnant women.

But soon she went into early labor. As she groaned in pain, servants asked how she would endure martyrdom if she could hardly bear the pain of childbirth. She answered, "Now it is I who suffer. Then there will be another in me, who will suffer for me, because I am also about to suffer for him." An unnamed Christian woman took in her newborn daughter. Felicitas and her companions were martyred together in the arena in March 202.

IMPRISONED FOR ORTHODOXY

In 524 scholar and politician Boethius lay on his bed, overwhelmed by gloom. Born to wealth, he slept on dirty straw. Once a consul in Rome, he was now the toy of cruel soldiers. The greatest mind of the age was in jail.

Why? An orthodox Christian, he defended the doctrine of the Trinity, whereas his ruler, Theodoric the Ostrogoth, was an Arian. Boethius had stood against many corrupt office-holders in his career. They now slandered him to Theodoric, who jailed and tortured him. A frightened senate declared Boethius guilty. He was eventually killed in October 524.

But on death row, Boethius imagined Philosophy entering his cell as a splendidly dressed lady, seating herself at the end of his bed and addressing him. Soon he was at work in his cell writing his greatest book, *The Consolation of Philosophy*, beloved for centuries.

"GOD WILL NOT LET ME DOWN"

Thomas von Imbroek was a sixteenth-century printer at Cologne on the Rhine, an Anabaptist, and a man of

SUFFERING FOR THE KING Felicitas and Perpetua (*left*) and Polycarp (*right*) all died in early Roman persecutions.

PERPETUA—*WIKIPEDIA*
MARTYRDOM OF POLYCARP—FRESCO, BASILICA OF ST. STEPHEN IN ROUND ON CELIAN HILL, ROME, ITALY, 16TH CENTURY / DE AGOSTINI PICTURE LIBRARY / G. NIMATALLAH / THE BRIDGEMAN ART LIBRARY

peaceable, Christian spirit. His failure to baptize his children brought him to the attention of authorities in 1557. Months passed in which he was tortured and pressured to convert to Catholicism.

To his persecutors he offered this speech: "I am willing and ready, both to live or to die. I do not care what happens to me. God will not let me down. . . . Sword, water, fire . . . cannot frighten me. . . . All the persecution in this world shall not be able to separate me from God." He was beheaded in March 1558.

THE LADDER TO HEAVEN

Gorcum in the Netherlands, a town torn by war between Catholic Spaniards and Protestant Dutch, was seized by Dutch sailors known as the "Sea Beggars" in June 1572. They assaulted a citadel in which Catholic believers had holed up. Eventually they freed the laypeople, but subjected the priests to mock executions and ridicule, trying to get them to renounce the faith.

Father Nicolas Pik's release was obtained by his brothers. But he refused to abandon his fellow captives, saying that if he did so he would fall into hell. "Let me rather go to heaven at once. Death does not frighten me," he said. When the captives were hung, Pik offered himself to the noose first, saying, "I show you the ladder to heaven. Follow me like valiant soldiers of Jesus Christ."

TROUBLED BY SAFETY

In August 1643 missionary to Canada Isaac Jogues watched from a hiding place as Iroquois Indians captured fellow missionaries and Huron allies. Troubled by his safety, he realized he could not abandon them "without giving them the help which the Church of my God has entrusted to me." He stepped forward and gave himself up.

In captivity Jogues won the respect of the Iroquois. When freed he returned to France but was embarrassed by the praise lavished on him. Eventually he returned to Canada, where he was tomahawked during a negotiation turned violent. Before the Indian who killed Jogues was hung, he converted to Christianity and took "Isaac Jogues" as his baptismal name.

GRACE TO LOVE HIS ENEMIES

Idi Amin seized power as Uganda's president in 1971 and butchered 300,000 Christians. In January 1977 Anglican bishop Festo Kivengere challenged the killings in a sermon. Threatened with death, Kivengere fled with his family to neighboring Kenya, where he wrote the book *I Love Idi Amin*.

"The Holy Spirit showed me," he wrote, "that I was getting hard in my spirit, and that my hardness and bitterness toward those who were persecuting us could only bring spiritual loss. . . . So I had to ask for forgiveness from the Lord, and for grace to love President Amin more." When he could safely return to Uganda, he preached love, forgiveness, and reconciliation to the bruised nation.

These and other stories also appear on the Christian History *website in our "Today in History" feature.*

Editor's note

WHAT YOU HOLD in your hand is a very unusual issue of *Christian History*. You might want to call it "Living Christian History."

For over a decade, Christian History Institute (CHI) and The Voice of the Martyrs (VOM), an organization that helps persecuted Christians around the world, have cooperated in developing the *Torchlighters* series of DVDs—short, animated videos that introduce children to heroes of the Christian faith. The series has raised modern viewers' awareness not only of inspiring Christians from the past but of the fact, sometimes invisible to Western Christians, that believing in Christ often means suffering for his sake.

SUFFERING AND HOPE

Christian History has previously published an issue (#27) on persecution in the early church. We in the West are well aware of how Christians suffered for their beliefs in those days—Peter crucified upside down, Polycarp burned at the stake, Perpetua thrown into the ring with wild animals. And we may even know stories from dark centuries when Christians fought with and oppressed each other, stories that other issues of *Christian History* have discussed through the years.

Recently CHI and VOM decided to cooperate in telling more modern stories of persecuted Christians around the globe, from the "century of missions" (beginning around 1800) to the present. We do not always realize how ancient stories of Christian suffering resonate with the lived experiences of many modern Christians in countries ranging from Nigeria to China to Germany to Peru. And by "modern" is meant, in some cases, stories as recent as last week.

This means that what you will read in this issue is, in part, history that is still being written. As always, we offer thoughtful historical reflections on larger issues and broader trends. But we also include primary sources from people living, ministering, and suffering in sensitive and restricted areas of the world. Where you might in another issue have read excerpts from a diary by a second-century Spanish nun or a frontier Methodist preacher and listened to historians speculate on what happened at the Council of Nicaea or how Bach's music displayed his Christian faith, in this issue you will also read from newsletters published yesterday and listen to testimonies of suffering under laws passed last month.

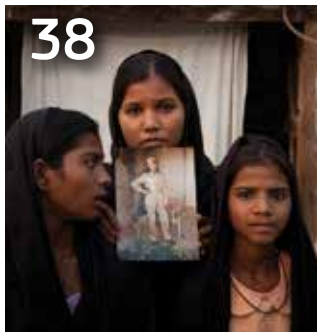
Many past issues of *Christian History* have been meant to inspire prayer and study, as we let the past—in examples both good and bad—teach us how God wants us to be faithful in the present. This issue has the same intent. But more than most, it is also intended to inspire action. Let these stories remind you that the story God is writing through his church today is a story written in suffering, perseverance, and hope. And let that guide you as you discern how to be faithful in your own present.

Jennifer Woodruff Tait
Managing editor
Christian History

Find *Christian History* on the Internet at www.christianhistorymagazine.org and on Facebook as ChristianHistoryMagazine.

VISION VIDEO/CHI HEADQUARTERS—LINE DRAWING BY ROBIN HELLER

Christian History



Eyewitnesses to modern persecution

4 **Father, forgive them**
Christian suffering in recent history
Christof Sauer and Thomas Schirrmacher

10 **Tortured for Christ**
Richard Wurmbrand suffered 14 years in prison
Merv Knight

13 **Marching in the Lord's Army**
A persecuted Orthodox renewal group
Edwin Woodruff Tait

14 **Offering himself for a stranger**
Maximilian Kolbe's ultimate sacrifice
Heidi Schlumpf

18 **Where the gates of splendor led**
The complicated story of the "Auca Martyrs"
Ruth A. Tucker

21 **Stubborn saint**
Wang Mingdao's tale of struggle and triumph
Roy Stults

27 **Map**
Persecution in the world today: a foldout map and testimonies

33 **"Start seeing persecution!"**
Why we avoid the conversation: an interview with Roy Stults

38 **Imprisoned over a glass of water**
Christians and blasphemy in the Islamic world
Sheraz Khan

41 **"We got him!"**
Rómulo Sauñe gave his life for Bible distribution
W. Terry Whalin

44 **Hard pressed but not crushed**
In Africa churches are burned, believers jailed
Yabibal Teklu

47 **"The Jerusalem of the East"**
God at work in North Korea
Hyun Sook Foley

52 **Is there a global war on Christians?**
An interview with John Allen Jr., the author of a new book

Also:

• Did you know? • Editor's note • Testimonies
• Recommended resources

BURNT BIBLE—THE VOICE OF THE MARTYRS-USA
ASIA BIBI DAUGTHERS—REUTERS/ADREES LATIF
KIM II SUNG—*WIKIPEDIA* / YEOWATZUP

Founder
Dr. A. K. Curtis

Managing Editor
Dr. Jennifer Woodruff Tait

Senior Editor
Dr. Chris R. Armstrong

Advisory Editor Issue 109
Dr. Roy Stults

Editorial Coordinator
Dawn Moore

Executive Editor
Bill Curtis

Contributing Editor
Dr. Edwin Woodruff Tait

Art Director
Doug Johnson

Proofreader
Meg Moss

Print Coordinator
Deb Landis

Publisher
Christian History Institute

Circulation Manager
Kaylena Radcliff

Layout
Dan Graves

Image Researcher
Jennifer Trafton Peterson

©2014 Christian History Institute. Cover: Shutterstock.

Christian History is published by Christian History Institute, P.O. Box 540, Worcester, PA, 19490. and is indexed in *Christian Periodical Index*. **Subscriptions** are available on a donation basis by calling 1-800-468-0458 or at www.christianhistorymagazine.org. **Letters to the editor** may be sent to Jennifer Woodruff Tait, editor. **Permissions** and reprint requests may be directed to Dawn Moore, editorial coordinator. **Credits**: We make every effort to obtain proper permission to reproduce images but sometimes cannot track down a copyright holder. If you have information about an image source that is not credited, please let us know.

Find us online at *www.christianhistorymagazine.org*.

"Father, forgive them"

THE PERSECUTION OF CHRISTIANS IN MODERN HISTORY: STAGGERING NUMBERS, INSPIRING STORIES

Christof Sauer and Thomas Schirrmacher

"FROM ABEL TO THE END OF TIMES, the people of God will always suffer persecution on their journey through time," Augustine once said. And Jesus forewarned his followers: "Your lot won't be any better than that of your master" (Matt. 10:25).

Persecution of Christians tends to make the headlines only when it is violent and systematic and when governments perpetrate it. But the reality is more complex. On the human level, persecution comes from worldviews competing for influence, ruling powers feeling threatened by people who hold to a higher power, human greed and envy, and the threat of something new and strange. Not all persecution tries to smash the church violently (see "Start seeing persecution," pp. 33–37).

Persecution of Christians is not restricted to the early church, nor to places far away. Church statistician David Barrett defined martyrs as "believers in Christ who have lost their lives prematurely, in situations of witness, as a result of human hostility." He estimated that around 70,000,000 Christians have been martyred since the church began. Severe episodes of martyrdom are found throughout church history, but there has been an increase in such incidents and in the number of Christians killed since 1900. Christian missionary work has been seen as a foreign intrusion and Christians regarded as a fifth column of the West (undermining societies from within) or accused of being agents of the CIA.

DAY OF REMEMBRANCE A Russian Orthodox woman prays at a church where victims of Soviet dictator Stalin are buried (20th c.).

It is not always easy to distinguish between victims of war or upheaval and those killed because of their faith. Many not killed primarily from religious motives have become victims due to their Christian identity or behavior inspired by Christian ethics—such as protecting other civilians from rape and harm. Groups fighting Christian missionary work, Islamic rulers, and totalitarian secular states have committed most modern persecution. And, regrettably, Christians have sometimes persecuted other Christians.

HOW EASTERN CHRISTIANS DIED

From the founding of Islam in the early 600s and the expansion of the early Muslim empires, through the long dominance of the Ottoman Empire (1300–1922),

RUSSIAN PEOPLE PRAY FOR VICTIMS OF STALIN—AP PHOTO/MISHA JAPARIDZE

ONCE A CHURCH *Above:* Hagia Sophia was a mosque from 1453 to 1935. It is now a museum.

"NEW MARTYRS" *Right:* Since 1453 Orthodoxy has commemorated these believers along with the "old martyrs" of early church persecution.

Christians were often captured, killed, made slaves, or suppressed. Constantinople was conquered and destroyed by the Ottomans in 1453. The Ottomans took over large areas of the Byzantine Empire—and its Orthodox churches, even converting Orthodoxy's "mother church," Hagia Sophia, to a mosque. They removed everything from bells to altars and plastered over ancient Christian mosaics.

Islamic armies also conquered Old Oriental churches, including Copts in Egypt and Christians in Syria. Christians under Ottoman rule were always second-class citizens. Some sultans relied on severe and cruel persecution, some used subtle pressure through extra taxes, and some restricted access to education.

A steady stream of Orthodox Christians were killed from the time Constantinople fell; their stories abound. One, Patriarch Gregory V, was removed from his cathedral by Ottoman soldiers in 1821 after the Easter service and hanged for three days from the main gate of his house in his vestments.

The bloody suppression of the Bulgars, an ethnic group within the Ottoman Empire, included the killing of over 110,000 Orthodox. But peak persecution actually came in the early twentieth century with the beginning of the modern Turkish Republic. Massacres cost the lives of over 900,000 Armenians (many Christian);

600,000 more were deported, many dying of starvation or illness by the roadside or in the Syrian desert. The percentage of Christians in Turkey decreased from 30 percent before World War I to a third of 1 percent by the twenty-first century.

The Ottoman Empire also killed over 750,000 Assyrian and Maronite (Lebanese) Christians. Only about 1,000 Assyrian Christians were left by the twenty-first century in their homeland.

After the Greco-Turkish war (1919–1921) and resulting population exchange between Greece and Turkey, rulers launched severe pogroms against Greeks in Asia Minor. In 1922, 120,000 Greeks were killed in Smyrna

HAGIA SOPHIA—*WIKIPEDIA / RABE!*
NEW MARTYRS ICON—ICON BY FR. THEODORE JUREWICZ. USED WITH PERMISSION

THE MARTYRS OF COMPIÈGNE *Right:* Carmelite nuns mount the scaffold during the French Revolution (18th c.).

A LONG ROAD *Below:* An Armenian woman deported to Syria kneels beside her dead child (20th c.).

ARMENIAN WOMAN AND CHILD—LIBRARY OF CONGRESS LC-USZ62-48100
MARTYRS OF COMPIEGNE—SCALA/WHITE IMAGES / ART RESOURCE, NY

on one day alone, putting an end to 4,000 years of Greeks in Asia Minor. Two thousand years of that history were Christian. Smyrna is mentioned in the book of Revelation—ironically, as a church that would suffer persecution (Rev. 2:10).

Islamic militance was also a force in Africa, especially after the decline of Communism in 1989 (see "Hard pressed but not crushed," pp. 42–44). For example, a civil war in Sudan that started in 1963 led to the killing of 600,000 Sudanese Christians and 64 missionaries at the hands of government-backed forces. A newspaper at the time reported, "Some one hundred missionaries—Italian, American, British and Australian—were expelled from the southern Sudan without any given reason during the last two months. They were told they were 'just unnecessary.'"

In the twenty-first century, Islamic persecution was harshest in Iran, Saudi Arabia, the Arab Emirates, Pakistan, Afghanistan, Iraq, Sudan, and northern Nigeria, and to a much lesser extent in secularized countries with a large Muslim contingent: Egypt, Indonesia, Tunisia, and Turkey.

LIBERTY, EQUALITY, FRATERNITY?

Ever since the French Revolution, totalitarian nationalistic governments have existed somewhere in the world; right-wing ones in such countries as Mexico, Germany, and Uganda, and left-wing ones mainly in Communist countries (the Soviet Union, China, Vietnam, and Eastern Europe). Both extremes have been hostile to Christianity.

The French Revolution began in 1789 with the rallying cry "liberty, equality, fraternity," but many of the Revolution's leaders soon felt the church stood in the way of those goals. In 1792 French leaders executed 200 Catholic clergy and forced 30,000 more to leave the country.

"Dechristianization" started in 1793. Churches were closed or destroyed, priests and nuns forced to marry, and church possessions plundered. The goddess "Reason" was even enthroned in Notre Dame Cathedral in November 1793.

Among French martyrs were nuns from a Carmelite convent at Compiègne condemned to death as traitors in July 1794. As they mounted the scaffold, they renewed their monastic vows and began singing "Veni Creator Spiritus" ("Come Holy Spirit"), the hymn sung when they first made those vows. They were singing as they died.

In 1797 thousands of priests were deported to Guyana or to French prison islands. A concordat between France and the Vatican reduced the persecution, and the separation of church and state by Napoleon in 1805 ended it, but Christianity never again played a major role in politics, education, or public life in France.

"WHEN YOU WIN YOUR CROWN"

Karl Marx (1818–1883), Communism's founding father, famously wrote that religion is the "opiate of the masses" and that "Communism begins where atheism begins." The state was to be the only object of devotion.

In 1917, when the Russian monarchy collapsed, Vladimir Lenin came to power. Lenin shared Marx's dislike of Christianity, writing once in a letter, "Any

MASSACRE OF CHRISTIANS IN SYRIA—1860 (COLOURED ENGRAVING), FRENCH SCHOOL (19TH CENTURY) / BIBLIOTHEQUE NATIONALE, PARIS, FRANCE / ARCHIVES CHARMET / THE BRIDGEMAN ART LIBRARY

PLEADING FOR MERCY This engraving shows an 1860 massacre of Syrian Maronite Christians.

religious idea, any idea of any God at all, any flirtation even with a God is the most inexpressible foulness." From 1921 to 1950, 15,000,000 Russian Orthodox Christians died in prison camps, many in persecutions ostensibly aimed at "political enemies."

In 1928, for example, Communist secret police arrested and tortured young Orthodox laywoman Lydia. Her father told her, "See, daughter, when you win your crown, that you tell the Lord that although I myself proved too weak for battle, still I did not restrain you, but blessed you."

The Soviets began to liquidate the Roman Catholic Church in 1925, costing the lives of 1,200,000. Persecution hit the "underground church" as well: 1,000,000 evangelicals and Pentecostals may have lost their lives. Among the persecuted were German, Estonian, and Lithuanian Lutherans, Baptists, and Mennonites.

In 1948 the Ministry for State Security attacked the "True Orthodox Church," a group that had split in the 1920s from the official Orthodox Church, protesting state control of the official church. Of its 2,000,000 underground Russians, half a million died.

Before World War II in Ukraine, 200,000 Ukrainian Orthodox believers lost their lives in one single year (1927), including 34 bishops and 2,000 priests. In many cases their tormentors crucified them on iconostases (the wooden screens in Orthodox churches which display icons). Eventually 95 percent of Orthodox parishes were destroyed.

After the war persecution intensified in Communist Europe. Christians were rarely murdered directly but were often sent to gulags (forced labor camps) and psychiatric clinics. Alexander Solzhenitsyn, famous Russian author who suffered in one gulag, said in an interview, "Communist propaganda would sometimes include statements such as 'we include almost all the commandments of the Gospel in our ideology.' The difference is that the Gospel asks all this to be achieved through love, through self-limitation, but socialism only uses coercion."

BRANDED WITH A "P"

Only in Hungary and Yugoslavia was there some agreement between state and church; in other Eastern European countries, persecution remained severe and effective until the 1980s. In the Baltic states (Estonia, Latvia, and Lithuania), many Christians died at Soviet hands through deportation, although a number were shot or killed in prison. In Lithuania 100,000 were among those killed by Nazis and later by Soviets.

In Yugoslavia first Nazis and then the civil war of the 1990s killed an estimated 100,000 Roman Catholic clergy and laity; 350,000 Serbian Orthodox were massacred by the Croatian state. Serbs were forbidden to use their (Cyrillic) alphabet and were made to wear the letter "P" to indicate they were *Pravoslavac* ("Orthodox").

TAKING UP ARMS *Left:* A Boxer Rebellion firing squad executes Chinese Catholic converts (20th c.).

GO AWAY *Below:* Soldiers expel Albigensians from the city of Carcassonne as heretics (13th c.).

BOXER REBELLION—ALFREDO DAGLI ORTI / THE ART ARCHIVE AT ART RESOURCE, NY
EXPULSION OF ALBIGENSIANS—COTT NERO E II PT2 F.20V *THE EXPULSION OF THE ALBIGENSIANS FROM CARCASSONNE: CATHARIST HERETICS OF THE 12TH AND 13TH CENTURIES, FROM THE CHRONICLES OF FRANCE, FROM PRIAM KING OF TROY UNTIL THE CROWNING OF CHARLES VI*, 15TH CENTURY, BOUCICAUT MASTER (FL.1390-1430) (AND WORKSHOP) / BRITISH LIBRARY, LONDON, UK / © BRITISH LIBRARY BOARD. ALL RIGHTS RESERVED / THE BRIDGEMAN ART LIBRARY

A 1999 proclamation venerating a group of Belorussian bishops, priests, and deacons as Orthodox martyrs exclaimed, "Verily God is glorified in his saints! Just as in the first centuries after the birth of Christ the church glorified the feats of martyrs and their blood was the seed of Christianity . . . so in the current second millennium, tribulations sent by the Lord to our Holy church have revealed to the world new martyrs in our fatherland."

FORGIVING HIS ENEMIES

Persecution of Christians often accompanied broader economic, political, social, and racial issues. Sometimes the church's position of power made it a target of political and economic unrest. For instance, the Catholic Church held most of the land in Mexico and Spain. Heavy persecution in Mexico in the late 1800s and the 1930s, as well as in Spain in the 1930s, had a social revolutionary background; persecutors wanted to gain land.

In Mexico all bishops had to leave the country, no education of priests was allowed, and the government monopolized all education of young people. In Spain 2,000 churches and monasteries were destroyed, and 107,000 Christians were executed or assassinated.

Fr. Miguel Pro, priest of an underground church, was one Mexican martyr. Condemned to execution without trial, he allegedly faced his executioners proclaiming, "May God have mercy on you! May God bless you! Lord, Thou knowest that I am innocent! With all my heart I forgive my enemies!"

Nazism, like Communism, saw itself as an ideology to replace Christianity. Persecution of the Confessing Church (Protestant) and of Catholics in Germany from 1933 to 1945 cost the lives of 125,000 Christians, including famous missiologist Joseph Schmidlin and Lutheran theologian Dietrich Bonhoeffer, the latter executed for his connection to a plot to kill Hitler.

While in prison, Bonhoeffer wrote: "Lord Jesus Christ, You were poor and in distress, a captive and forsaken as I am. You know all man's troubles; you abide with me when all men fail me; you remember and seek me; It is your will that I should know you and turn to you. Lord, I hear your call and follow; Help me."

During the Holocaust 5,000,000 Jews and 1,000,000 Christians died in concentration camps. Among them was Jewish convert to Christianity Edith Stein, who wrote after her conversion, "O my God, fill my soul with holy joy, courage and strength to serve You. Enkindle Your love in me and then walk with me along the next stretch of road before me. I do not see very far ahead, but when I have arrived where the horizon now closes down, a new prospect will open before me, and I shall meet it with peace."

"MAY GOD BE MAGNIFIED"

The Boxer Rebellion at the turn of the twentieth century targeted both foreigners and Christians (see "Stubborn saint," pp. 21–24). In the twentieth century, 200,000 Christians were martyred in China in civil wars or by bandits and guerillas. Missionaries John and Betty Stam were famously taken from their home in 1934 along with their three-month-old daughter, Helen, and led down the street clothed only in their underwear.

During their captivity John got a letter off to his mission board: "My wife, baby and myself are today in the hands of communist bandits. Whether we will be

released or not no one knows. May God be magnified in our bodies, whether by life or by death. Philippians 1:20." The couple was murdered in the night; baby Helen, hidden in a pile of bedding, was rescued by Chinese pastor Lo Ke-chou.

From 1950 to 1980, Chinese leaders attempted to liquidate churches in the "Great Leap Forward" and the "Great Proletarian Cultural Revolution." Nearly 700,000 Christian workers, pastors, priests, and laypeople died, churches were razed, and believers imprisoned.

In the Korean War (1950–1954), Communist troops massacred 150 Catholic priests and 500 Protestant pastors, and since 1950 hundreds of thousands of laypeople have been killed. By the twenty-first century, North Korea had outdone any other persecutor of Christians in cruelty and intensity. Countless Christians died in prison and labor camps, and an estimated 200,000 still languished there in the early twenty-first century (see "The Jerusalem of the East," pp. 47–49).

THE VIOLENCE OF LOVE

When Ethiopia was conquered by Italian forces in 1937, 500,000 Ethiopian Orthodox believers lost their lives, scores of priests and monks were massacred, and churches were razed. Orthodox bishops Petros and Mikael were murdered by being pushed out of an aircraft.

Under the seven-year terror of Idi Amin in Uganda (1971–1978), 300,000 Christians were killed, including many Anglican and Catholic clergy. The most prominent victim was Anglican archbishop Janani Luwum. Bishop Festo Kivengere, often called the "Billy Graham of Africa," had to flee (see "Did you know?," inside front cover). In his widely read book *I Love Idi Amin*, he told of evangelizing soldiers as they assassinated Christians: "On the cross, Jesus said, 'Father, forgive them, because they don't know what they are doing.' As evil as Idi Amin was, how can I do less toward him?"

In Colombia the civil war called "La Violenza" (1948–1958) killed 300,000, mainly Protestant evangelicals. In the decades following, over 300,000 Christian radicals inspired by liberation theology and fighting against exploitation of peasants and the poor were killed by troops in various Latin American countries. Archbishop Oscar Romero, murdered in El Salvador, became the symbolic figure representing them. In his book *The Violence of Love*, he wrote, "We have never preached violence, except the violence of love, which left Christ nailed to a cross."

CHRISTIAN VS. CHRISTIAN

Christians are not a homogeneous group, and different confessions often fought each other. In 1179 the Third Lateran Council ordered secular rulers to punish heretics, and in 1215 the Fourth Lateran Council commanded bishops to do so as well. Medieval church hierarchy suppressed various revival movements with fire and sword: Cathars, Albigensians, Beguines, Waldenses, and Hussites. The Crusades often included war against Eastern Orthodox and Old Oriental churches by Western Christians.

FIRE AND SWORD Christians killed Christians in the St. Bartholomew's Day Massacre (16th c.).

After the Reformation Catholics persecuted Protestants in the Counter-Reformation (1540s–1640s). On St. Bartholomew's Day 1572, the French king ordered the murder of all Protestants in France. In Spain and Italy, it was virtually impossible to live as a Protestant for centuries.

At the same time, Protestants suppressed Catholics—especially in England, where after Catholic queen Mary I died, an act of allegiance to the pope was considered treason under Anglican kings and queens, punishable by death. *Both* Catholics and Protestants persecuted Anabaptists. The favorite way to murder Anabaptists was to drown them, mocking their belief in adult baptism.

Persecution of Christians by Christians has faded in the modern era, but Rwanda's 1994 civil war provides one example. After the exiled Tutsi tribe tried to wrest power from the ruling Hutus, extremist Hutus massacred Tutsis and moderate Hutus—among them 520,000 Roman Catholics, Anglicans, and evangelicals. Terribly, Christians turned against other Christians, even in their own churches.

These staggering numbers and inspiring stories both tell the world that, from a Christian standpoint, persecution is to be expected at all times and everywhere. It can to some degree be interpreted through human causes, but Christians see an additional dimension. That dimension may begin in terror, but it ends at the foot of the cross.

Christof Sauer and Thomas Schirrmacher are codirectors of the International Institute for Religious Freedom.

ST. BARTHOLOMEW'S DAY MASSACRE—SCALA / ART RESOURCE, NY

Tortured for Christ

RICHARD WURMBRAND STOOD FOR CHRIST BEHIND THE IRON CURTAIN. IT COST HIM 14 YEARS IN PRISON.

Merv Knight

IT WAS AUGUST 1969. I was standing with the crowd in the international arrivals hall at Sydney Airport, along with two other representatives from Ambassadors for Christ International (AFCI). The sliding door opened at intervals; a trickle of passengers arriving in Australia made their way into the terminal.

The door opened, and a figure stood gazing into the crowd. We had seen pictures of our guest—6 feet 3 inches and always in a dark suit, clerical collar, and homburg hat. That was what we saw appearing through the door: suit, collar, and hat, with a dark overcoat against the winter chill of August in Sydney. There was no mistake. We knew in an instant that this was Richard Wurmbrand.

A STARTLING TESTIMONY

About a year earlier, the board of AFCI had read Wurmbrand's best-selling book, *Tortured for Christ* (1967). One of my coworkers wrote on the flyleaf, "This book changed the course of my life"—a response repeated by others around the world. Its startling testimony so impressed AFCI that we felt compelled to invite Wurmbrand to Australia to talk about the persecuted, martyred church behind the Iron Curtain. Wurmbrand became my friend and coworker from that meeting until his death on February 17, 2001.

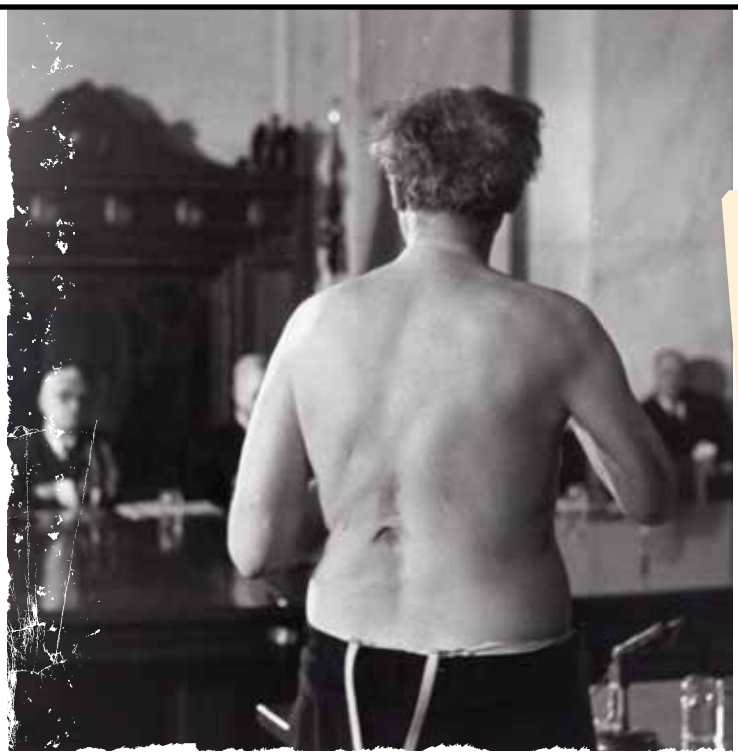
BEHIND STRONG WALLS This jail in Jilava, a small Romanian village, housed many prisoners, including Richard Wurmbrand.

Who was this man, and what was his message? Richard Wurmbrand, the youngest of a poor Romanian Jewish dentist's four sons, was born in Bucharest on March 24, 1909. When he was nine years old, his father died. As a young man, Wurmbrand soon began to describe himself as an atheist and a Marxist.

Wurmbrand grew up before and during the hardships of World War I. At times he stole to eat. Bright, with an education gained mostly from his father's books, he became a sharp young businessman, making money in whatever way was possible.

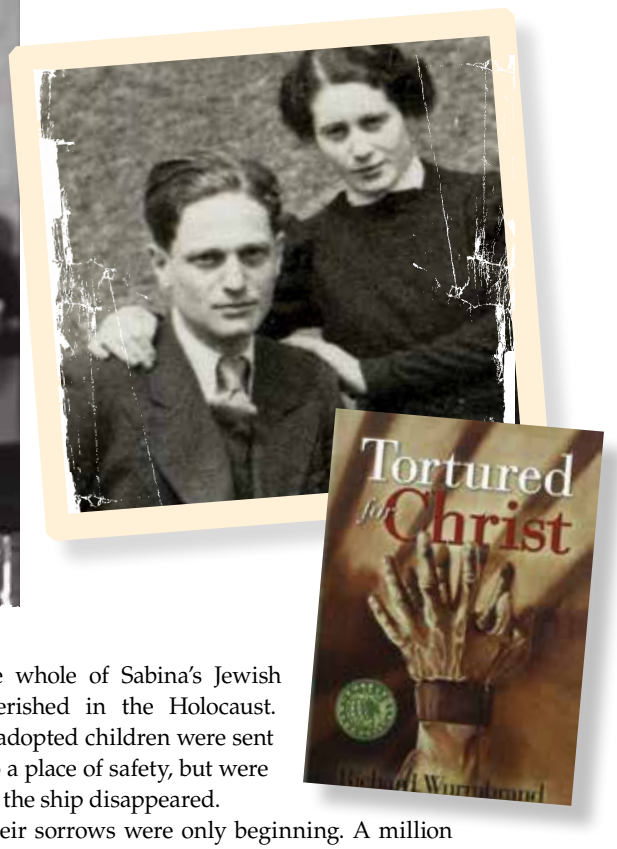
On October 26, 1936, he married Sabina Oster, from a Jewish family in Czernowitz (in an area that became a part of Romania after WWI). Together they lived a life of pleasure. However, their life was not really

JILAVA PRISON— ISABELA ANDREIA SORESCU



SHOWING THE WORLD *Above:* Wurmbrand displays his scars before the U.S. Senate's Internal Security Subcommittee—and TV cameras—in 1966.

BUSINESSMAN AND BEAUTY *Below:* Richard and Sabina in the early years of their marriage, little knowing prison and labor camps lay ahead.



satisfying; in Wurmbrand's later words: "I despised others and I hated myself."

Soon the young Wurmbrand was found to be suffering from tuberculosis brought on by his destructive behavior. When Richard and Sabina took their doctor's advice and sought refuge in a mountain village, they had no idea what lay in store.

FACE-TO-FACE WITH CHRIST

In the village that Wurmbrand chose for his rest and recuperation lived an old German carpenter, Christian Wolfkes, and his wife. Wolfkes's heart's desire, above all else, was to win a Jew to Christ. As it was not possible for him to leave the mountain to find a Jew, he prayed that God would bring a Jew to him. Soon the Wurmbrands arrived in the village.

Wolfkes and his wife prayed for Richard and Sabina and showered love and kindness on them. Wolfkes gave Wurmbrand a New Testament. Richard, an avid reader of other books, began to read the Bible—almost unwillingly at first. In the pages of the New Testament, he came face-to-face with Jesus Christ. So did Sabina.

Soon after this the Second World War broke out, and it was not long before the Wurmbrands learned what it meant to suffer for the sake of Christ. During the Nazi reign of terror, they were repeatedly arrested and beaten as they sought to remain true to their new-found faith. The whole of Sabina's Jewish family perished in the Holocaust. Their six adopted children were sent by ship to a place of safety, but were lost when the ship disappeared.

But their sorrows were only beginning. A million Russian soldiers occupied Romania in 1944—before World War II even ended—and the country became a part of the Eastern Europe Communist bloc. A new tyranny was imposed, creating conditions hostile to Christian worship.

Soon the Wurmbrands and others took to secret meetings arranged by code to worship in safety. What would one day be known as the "underground church" was getting its footing, although Wurmbrand did not use the term at the time. (He found it in use when he arrived in the West later and began to use it, though he preferred "persecuted church" or "martyr church"—defined as a part of the body of Christ remaining faithful in the face of pressures placed on it by atheist governments and officials.)

In 1945 the new government organized a "Congress of Cults," a meeting where all religious leaders would be expected to openly support the atheistic government and its aims. Intent on controlling every facet of life in Romania, including churches and pastors, the government invited the Wurmbrands and other church leaders to attend. One by one, other leaders, including some Christians, spoke out in support of the Communists.

By this time Wurmbrand had become a well-known Romanian author and religious leader—first as an Anglican and then as a Lutheran minister. He

SPEAKING FOR CHRIST In later years the Wurmbrands traveled the globe describing their experiences. Richard wrote over 20 books, including *Tortured for Christ*, and Sabina wrote an influential one of her own, *The Pastor's Wife*.

lectured on the Old Testament at the Bucharest Baptist Seminary and was a representative to the World Council of Churches.

Sabina turned to Richard and told him that when he had the opportunity to speak, he should "wipe the shame from the face of Jesus." Understanding the consequences of such an act, Richard told Sabina that if he were to do so, she would likely lose her husband. Sabina replied, "I don't need a coward for a husband."

When Wurmbrand stepped forward to speak at the congress, there was a hush as everyone anticipated his endorsement of the new government. Into the electrifying silence fell Wurmbrand's proclamation to 4,000 delegates that their duty as Christians was to glorify God and Christ alone. He was hustled from the podium and from that moment became a marked man. As he continued his ministry, the government watched him.

CEASING TO EXIST

On the morning of February 29, 1948, as Wurmbrand walked to church to prepare for the morning service, a secret police van pulled up beside him. Two men pushed him into the van, which quickly drove away. Thrown into prison Wurmbrand ceased to exist as though he had disappeared from the face of the earth. His name was registered as Vasile Georgescu, and he was forbidden to pronounce his real name, even when speaking to the guards. When foreign ambassadors or family members inquired about him, "Wurmbrand" did not appear on any list.

Richard Wurmbrand endured two terms of prison totaling 14 years. Sabina continued their underground church work, but was also incarcerated for three years in Romania's terrible labor camps. Wurmbrand became so ill in prison that he was put into what was called the "dying room," where guards sent prisoners who were expected to live no longer than a few days. Wurmbrand survived for more than two years before being released from the dying room. During that time he ministered to many people before their deaths.

Finally, in 1965, friends ransomed the now-freed Wurmbrand family from Romania. The Communists were selling prisoners to the West, most for about $2,000. The price on the Wurmbrands' heads? $10,000. On a cold Christmas Eve, Sabina, Richard, and their surviving son Michael arrived at the airport in Oslo, Norway. A few faithful friends met the freed family.

Out of these experiences, the Wurmbrands in 1967 founded a ministry called Jesus to the Communist World, which would spread worldwide and come to be known as The Voice of the Martyrs. Its mission was to ask Christians everywhere to rise up and support their brothers and sisters facing terrible persecution under many anti-God regimes.

In *Tortured for Christ*, Richard Wurmbrand wrote, "The tortures and brutality continued without interruption. In the ensuing years, in several different prisons, they broke four vertebrae in my back, and many other bones. They carved me in a dozen places. They burned and cut 18 holes in my body.

"Doctors in Oslo, seeing all this and the scars of the lung tuberculosis which I also had, declared that my being alive today is a pure miracle! According to their medical books, I should have been dead for years. I know myself it is a miracle.

God is a God of miracles. I believe God performed this wonder so that you could hear my voice crying out on behalf of the underground church behind the Iron Curtain. He allowed me to come out alive and cry aloud the message from your suffering, faithful brethren."

Merv Knight is the cofounder of The Voice of the Martyrs—Australia.

RICHARD WURMBRAND SPEAKING—THE VOICE OF THE MARTYRS-USA
RICHARD AND SABINA WURMBRAND—THE VOICE OF THE MARTYRS-USA

Marching in the Lord's Army

A ROMANIAN ORTHODOX RENEWAL GROUP FACED PERSECUTION FROM BOTH CHURCH AND STATE

Edwin Woodruff Tait

SOMETIME IN THE 1910s, Iosif Trifa, the Orthodox priest serving the Transylvanian mountain village of Vidra de Sus, was shocked by the arrival of the first "neo-Protestant" missionary, who began evangelizing Orthodox villagers. Trifa contacted the mayor and the chief of police and asked them to "take measures" to remove this dangerous threat. But he was stopped in his tracks by an old parishioner who said that the intruder "doesn't smoke, doesn't drink, doesn't fight with anyone. We [the Orthodox] are worse than he is."

This incident stayed with Trifa as he rose to prominence among a group of reform-minded Orthodox clergy in Transylvania, and he became increasingly convinced that both Romania and the Orthodox Church were in desperate need of moral and spiritual renewal. Trifa focused on drinking, smoking, and swearing. He thought these denied the lordship of Christ and amounted to a pact with the devil. But beneath them he saw a more fundamental problem: the lack of a living relationship with Christ through repentance, something he saw in the Protestant missionaries.

He began speaking in evangelical terms of the "new birth" as a conversion experience for baptized adults, linking it to the Orthodox sacrament of penance, and founded the "Lord's Army" (*Oastea Domnului*) in 1923. Committed to strict rules of living, the army evangelized and fostered Christian fellowship throughout Romania.

BURIED WITHOUT BLESSING

Local metropolitan (archbishop) Nicolae Balan originally supported Trifa, but became increasingly hostile due to his jealousy of Trifa's growing power and popularity as well as to their doctrinal disagreements. (Trifa's identification of the new birth with conversion led to accusations that he was downplaying the power of baptism.)

In 1935 Balan defrocked Trifa and took charge. But this "official" movement lacked popular support and soon died out, leaving Trifa with no official status but a nationwide network of committed believers. When Trifa died in 1938, Balan would not allow him to be buried in priestly vestments.

The movement continued under lay direction. Soon (1944) Communists came to power. The Orthodox Church did not recognize the group as a legitimate Orthodox movement. But since the Lord's Army insisted it *was* Orthodox and refused to register as a Protestant church, it had no legal protection and became one of Romania's most persecuted religious groups.

TWO SOLDIERS FOR CHRIST Poet and Lord's Army leader Traian Dorz, persecuted under the Communists, stands with his family at the grave of Iosif Trifa.

Leader Traian Dorz, imprisoned from 1947 to 1964, suffered harassment and restrictions even after his release. Nicolae Moldoveanu (1922–2007), another prominent army poet and the most important Romanian hymn-writer of the twentieth century, was also imprisoned for five years and harassed even in freedom.

After the fall of Communism in 1989, the Orthodox Church officially recognized the Lord's Army as a society within the larger church and belatedly said Trifa should have been buried as a priest. This caused a rift within the army, some welcoming the closer connection to Orthodoxy and others suspicious of it.

In some areas, the modern Army meets in churches with the encouragement of the local Orthodox priest; in others, it meets in members' homes and faces hostility from local clergy. A few members, including Moldoveanu before his death, broke ties entirely with the Orthodox Church.

Edwin Woodruff Tait is a contributing editor at Christian History.

IOSEF TRIFA'S GRAVE—CÂNTARI NEMURITOARE, TRAIAN DORZ

REMEMBRANCE Gajowniczek attended the canonization of Kolbe, who saved his life.

Offering himself for a stranger

MAXIMILIAN KOLBE GAVE HIS LIFE TO SAVE ANOTHER PRISONER FROM THE NAZIS

Heidi Schlumpf

AFTER AN EXHAUSTING DAY of forced labor in July of 1941, the prisoners at the Auschwitz concentration camp lined up for evening roll call, only to discover that a prisoner was missing. Immediately, guards and dogs began the hunt for the escaped inmate, a man from Block 14.

The remaining prisoners, already gaunt from living on a mere 300 to 500 calories a day, were forced to stand at attention for three hours while the search continued. But the real torture was wondering which prisoners from the escapee's cell block would pay—as had been the case with the last two prison breaks—by being sentenced to a slow, agonizing death by starvation.

That evening the prisoners were sent to their bunks, but the next morning Nazi SS captain Karl Fritsch announced that the escaped prisoner had not been found. While everyone else was marched off to the fields for another day of work, the men of Block 14 were forced once again to stand at attention for hours.

Finally, Fritsch scrutinized each prisoner and, one by one, removed from the ranks 10 condemned men. One, Franciszek Gajowniczek, a Jewish sergeant in the Polish army, sobbed uncontrollably, wailing, "My poor wife! My poor children!"

It was then that prisoner #16670 stepped out of line and walked toward Fritsch—a brave move, given the machine guns aimed at him. When Fritsch demanded what "this Polish pig" wanted, the man removed his hat and quietly said, "I would like to die in place of one of these men."

That prisoner was Maximilian Kolbe, a 47-year-old Franciscan priest who convinced the Nazi commander that an old, frail priest would be a better choice than the young, distraught husband and father. Kolbe's heroic self-sacrifice led him to be venerated as a saint and martyr by Catholics worldwide and to serve as an inspiration to people of all faiths.

ULTIMATE SACRIFICE

A replica of Cell Block 11 where Kolbe died sits in the middle of a small museum at the National Shrine of Maximilian Kolbe in Libertyville, just north of Chicago. The museum also has on display a brick from Auschwitz's Crematorium 1, barbed wire from the concentration camp, and a relic of Kolbe's hair.

Inside the bunker three candles flank a painting depicting Christ on the cross and Kolbe's execution by injection of carbolic acid. Kolbe was sent to the bunker as one of the condemned 10 in place of Gajowniczek. Six men died in the bunker over the next three weeks; at that point the remaining four were killed. Kolbe was said to have offered his arm for the injection willingly. His body was cremated the next day, August 15.

According to another Auschwitz inmate, Bruno Borgowiec, who survived the war and died in 1947, Kolbe before his death provided comfort to the other men and led them in prayer. "Sometimes they would be so absorbed in prayer that they did not even realize the guards had come for the daily inspection and had

POPE JOHN PAUL—© BETTMANN/CORBIS

INTO THE CELLS *Left:* Wladyslaw Siwek, an artist who survived Auschwitz, drew this image after the war.

KNIGHT OF FAITH *Below:* Modern devotional art often pictures Kolbe in prison garb holding his magazine.

opened their cell door," Borgowiec said. Borgowiec, who was assigned to remove dead bodies from the bunkers, described the conditions: "The cell, with the cold and cement floor, had one ceiling-level window and no furniture. Just a pail for natural needs. The stench was overwhelming. . . . To give you an idea of what these prisoners went through, I need only mention that I never needed to empty the bucket in the corner. It was always empty and dry. The prisoners actually drank its contents in order to satisfy their thirst."

Kolbe, Borgowiec said, asked for nothing and never complained. "He had the special gift of comforting everybody. When his fellow prisoners, writhing in agony, were begging for a drop of water, and in despair were screaming and cursing, Father Kolbe would calm them down, inspiring them to perseverance."

A LIFE OF SERVICE

Kolbe's faith had early roots. Born January 8, 1894, near Lodz in Poland, Raymond Kolbe came from a deeply religious family. His parents were weavers and devout Catholics; his mother had wanted to become a nun when she was a girl. The three boys who survived infancy all entered seminary.

Young Raymond was mischievous, and he later claimed that after a scolding one day, he asked the Virgin Mary what would become of him. He said in his retelling that Mary offered him two crowns: one, white, representing purity; the other, red, representing martyrdom. He agreed to accept both.

He entered the Franciscan seminary, studied in Rome, and was ordained a priest in 1918, taking the name Maximilian Mary. While in Rome he helped found the Crusade of Mary Immaculate, an evangelistic organization. Although suffering from tuberculosis, Kolbe returned to Poland, where the crusade grew and he began publishing a monthly magazine, *Knight of the Immaculate*. In 1927 the Franciscans even built Niepokalanow ("City of the Immaculate") in Teresin (near Warsaw) which housed a friary, seminary, and publishing house. Kolbe eventually traveled with fellow Franciscans to Japan, where he helped found a seminary and magazine in Nagasaki. Their "Garden of the Immaculate" was built on the slopes of Mount Hikosan, which spared it from destruction when the atomic bomb leveled the rest of the city in 1945.

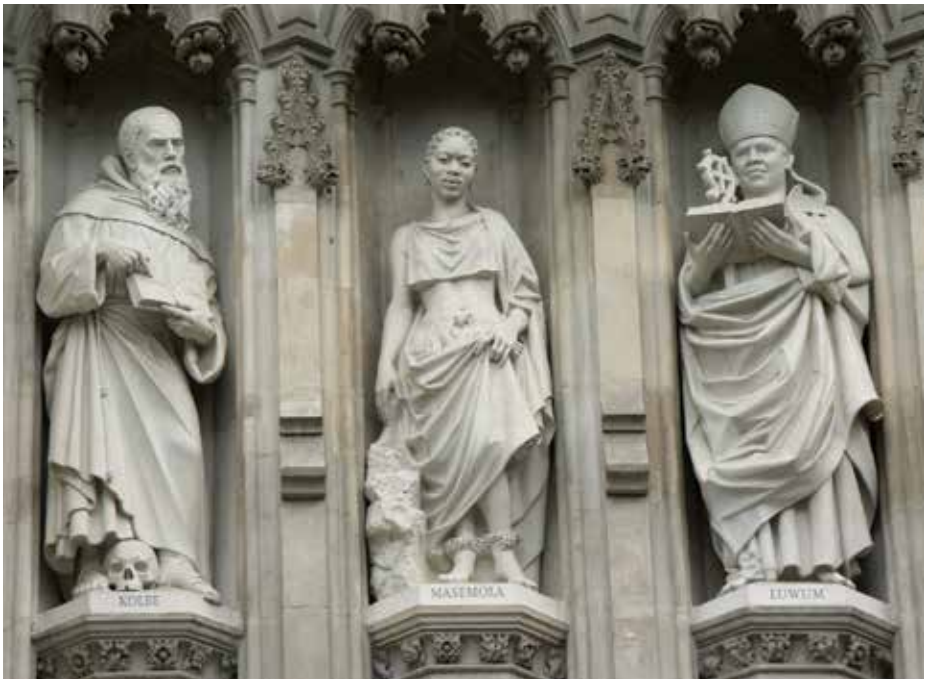
Kolbe returned home in 1939 just before Germany invaded Poland. In a talk to fellow friars that same year, he described the three stages of his life: the first, preparation for work; the second, work; and the third, suffering. "I would like to die in a knightly manner," he said, "even to the shedding of the last drop of my blood."

He offered shelter at Niepokalanow to 3,000 Polish refugees, the majority of them Jews. Inevitably the community came under suspicion, and Kolbe most likely provoked his own arrest with his writings in the *Knight*. In February of 1941, he was sent to Pawiak prison in Warsaw; three months later he was transferred to Auschwitz.

Kolbe's ultimate sacrifice served as the culmination of his compassion and generosity in the camp. Surviving witnesses attested that he offered spiritual solace to prisoners of many faiths during his months at Auschwitz. Dr. Rudolf Diem, a Protestant physician assigned to the camp hospital, recalled Kolbe waiting in line for hours for medical care but then insisting that others with greater need be seen first.

When Diem learned Kolbe was a Catholic priest, the doctor asked Kolbe if he still believed in God. "Believe he did, and he tried with all his effort to convince me

BLOCK 11—AUSCHWITZ-BIRKENAU STATE MUSEUM
MAXIMILIAN KOLBE—MARYTOWN, THE NATIONAL SHRINE OF MAXIMILIAN KOLBE



MODERN MARTYRS *Left:* Westminster Abbey honors Kolbe today alongside African Anglicans Manche Masemola and Janani Luwum.

"THEY CAME FOR ME" *Below:* Martin Niemöller suffered for seven years in a concentration camp.

KOLBE STATUE IN WESTMINSTER ABBEY—*WIKIPEDIA*
MARTIN NIEMÖLLER—UNITED STATES HOLOCAUST MEMORIAL MUSEUM

also," Diem said later. "I kept insisting that in that climate of moral deprivation and horrendous mass crimes, I found it absolutely impossible to continue believing in the existence of God. And with never the slightest gesture of hatred toward the invaders responsible for so many atrocities, he would assure me that one day I would believe again."

NAZI PERSECUTION

Kolbe was by no means the only Catholic priest to die in a concentration camp. Nor was he the only Christian persecuted by the Nazis. Although Jews clearly were the primary target of the "Final Solution," people of other faiths, including Jehovah's Witnesses (because they refused to take an oath of loyalty to the Nazi Party), Protestant pastors, and Catholic clergy and members of religious orders were killed.

In addition to the estimated 6,000,000 Jews who perished, approximately 5,000,000 non-Jews—including homosexuals, mentally and physically disabled people, pacifists, Communists, Slavs, and Gypsies—were deemed "undesirable" and killed. Others were arrested and sent to the camps.

The Catholic Church in Poland was especially hard hit. Overall, 3,000 Polish Catholic clergy (18 percent) were murdered between 1939 and 1945; in some areas almost 50 percent of the clergy died. Nuns—and even bishops—met the same fate. Nearly 2,600 priests from 24 nations died at the Dachau concentration camp from starvation or medical experimentation.

Protestant clergy also were persecuted and killed, especially Poles and those who spoke out against the Nazis. Among the most well known was Dietrich Bonhoeffer, a German Lutheran pastor and a founder of the Confessing Church movement (which opposed Nazism). The Nazis executed Bonhoeffer in 1943.

Another German Lutheran pastor, Martin Niemöller, became famous for pointing out the complicity of German silence during the war: "First they came for the socialists, and I did not speak out—because I was not a socialist. Then they came for the trade unionists, and I did not speak out— because I was not a trade unionist. Then they came for the Jews, and I did not speak out— because I was not a Jew. Then they came for me—and there was no one left to speak for me." He spent time in two concentration camps and was one of the first clergy members to apologize after the war for his earlier anti-Semitism.

Kolbe was also accused of anti-Semitism because of early writings that named Freemasons and Jews as enemies of Catholicism. Later Catholics, however, pointed to his sheltering of Jewish refugees, ministry to prisoners of all faiths in the camps, and finally his sacrifice as evidence to the contrary.

"OUR DIFFICULT CENTURY"

Forty-one years after Kolbe's death, the first Polish pope, John Paul II, presided over Kolbe's canonization as a saint in the Roman Catholic Church. A quarter of a million people crowded into St. Peter's Square in Rome on October 10, 1982, for the official ceremony.

When the idea of sainthood for Kolbe arose, controversy did too—over whether Kolbe was a martyr in the technical sense of the term, since he had

"WORK MAKES FREE" This ironic sign graced the gates of many Nazi concentration camps, including this one: Auschwitz.

not been killed out of *odium fidei*, or "hatred of the faith." At Kolbe's beatification (the first step toward sainthood) in 1971, the Vatican Congregation for the Causes of Saints determined that Kolbe was not a true martyr. Instead Pope Paul VI called him a "martyr of charity," a term that had no standing in church law.

John Paul II appointed an advisory commission to study the matter. Although Polish and German bishops wished to see Kolbe recognized as a martyr, a majority of the commission members concluded that his self-sacrifice did not meet the traditional criteria for that title.

Yet on that October day when the pope processed into the square wearing red vestments, it was clear that the man who had visited Kolbe's death cell multiple times in the years since Kolbe's sacrifice had overridden the advice of his own commission. "In virtue of my apostolic authority, I have decreed that Maximilian Mary Kolbe, who following his beatification was venerated as a confessor [of Christ], will henceforth be venerated also as a martyr," the pope said in his homily. The pope described Kolbe as "patron of our difficult century."

Among those attending the ceremony was Franciszek Gajowniczek, the man whose place Kolbe had taken in Auschwitz. After the war, Gajowniczek was reunited with his wife, although his children had died in a bombing. Gajowniczek, who died in 1995 at the age of 94, later recalled that fateful day in 1941: "I could only thank him with my eyes. I was stunned and could hardly grasp what was going on. The immensity of it: I, the condemned, am to live and someone else willingly and voluntarily offers his life for me—a stranger."

Heidi Schlumpf is a journalist and an associate professor of communication at Aurora University.

BESIDES KOLBE, Roman Catholics today single out nine Catholic martyrs to the Third Reich for special commemoration:

- **Teresa Benedicta of the Cross** (born Edith Stein), Polish Jew who converted to Catholicism and became a Carmelite nun, killed in Auschwitz.
- **Otto Neururer**, Austrian priest killed in Buchenwald.
- **Titus Brandsma**, Dutch Carmelite priest killed in Dachau.
- **Jakob Gapp**, Austrian priest beheaded in Germany.
- **Bernard Lichtenberg**, German monsignor who died en route to Dachau.
- **Michael Kozal**, Polish bishop killed in Dachau.
- **Karl Leisner**, ordained to the priesthood in Dachau and died from TB contracted at the camp shortly after liberation.
- **Marcel Callo**, member of the French Young Christian Workers who died in Mauthausen.
- **Rupert Mayer**, German Jesuit priest who died from injuries sustained at Sachsenhausen.

CAMP ENTRANCE—MARYTOWN, THE NATIONAL SHRINE OF MAXIMILIAN KOLBE

BEFORE THE SPEARS Pete Fleming (with book) shares food and a toy plane with Huaorini tribespeople Nankiwi (seated) and Gimari.

Where the gates of splendor led

THE COMPLICATED STORY OF THE "AUCA MARTYRS"

Ruth A. Tucker

JIM ELLIOT, Nate Saint, Pete Fleming, Ed McCully, and Roger Youderian are known collectively as the Auca Martyrs. But what if the story of Operation Auca were placed in an entirely different context?

In this scenario, a single mother contacts her young minister. Her 16-year-old son is very troubled, refusing to go to school and making violent threats against visitors. The minister offers to come to the house and share the gospel with the boy. When he arrives, the woman unlocks the door, the minister enters, two shots are fired, and the minister is dead. The son later testifies that he feared that the man entering his house was going to kill him.

Is the minister a martyr? Truly this was a terrible tragedy. But was the minister's visit foolhardy, and was he killed because of his Christian faith?

Beginning with Stephen in the book of Acts, Christianity (like other religions) has witnessed untold numbers of martyrs—those slain because they were preaching, or refusing to deny, the faith. For example, on February 5, 1597, more than two dozen Christians were crucified in Nagasaki and remembered since as the Twenty-six Martyrs of Japan. In the decades that followed, some 6,000 Japanese believers who refused to deny their faith were hunted down, tortured, and killed. Others renounced their faith and lived.

FIVE YOUNG MISSIONARIES

Like the minister, the five young missionaries ventured into an area that was unsafe and were killed by people who feared them. The ultimate aim of the missionaries, like the minister, was to bring the gospel message, though in neither case were they killed for that reason. Indeed, the native people had no concept of outsiders entering their territory to peacefully bring them a message of salvation.

Many other missionaries have died of disease in tropical climates. Their deaths, like those of explorers, merchants, and other travelers, however, were indiscriminate. They made a great sacrifice to serve in

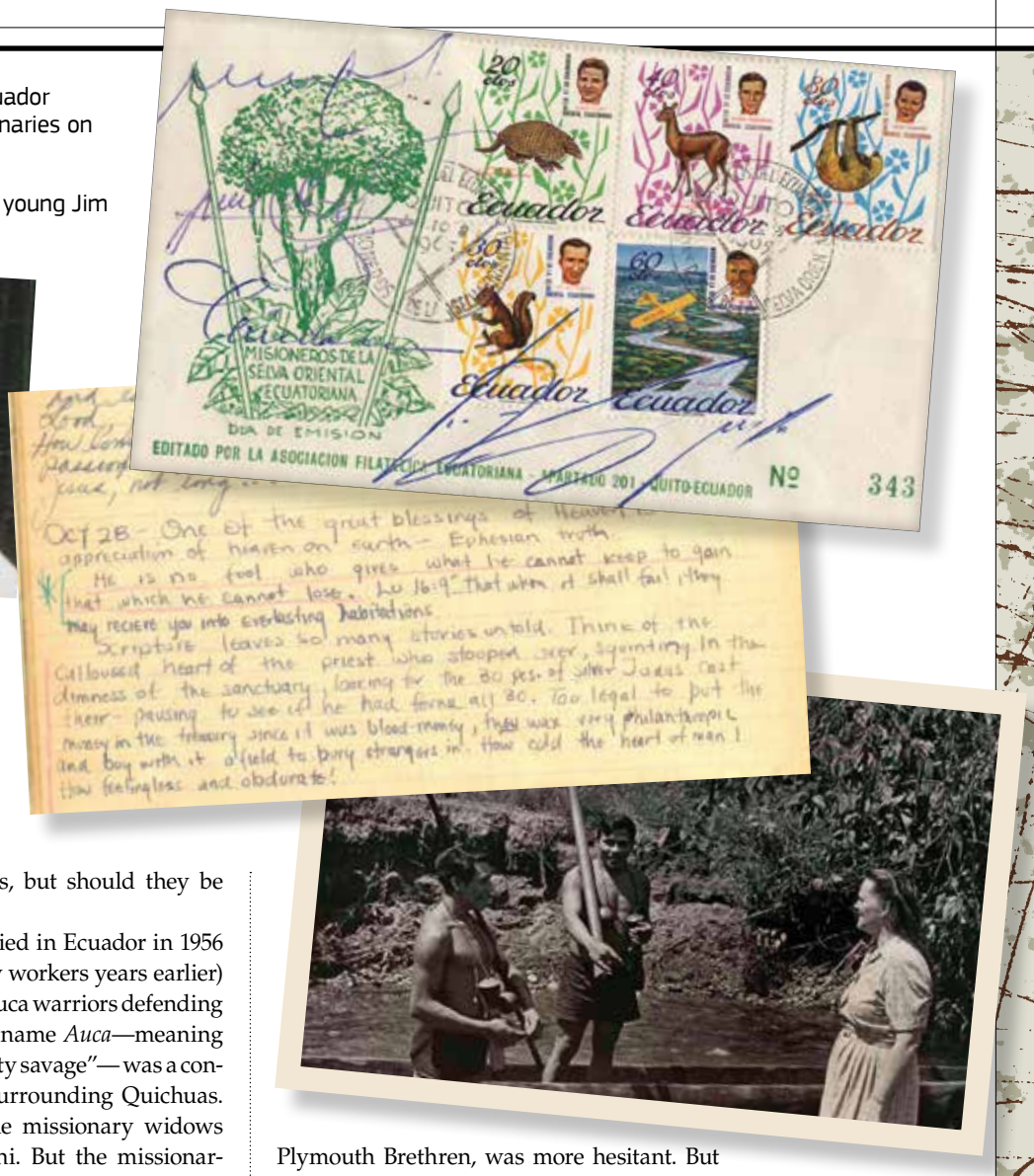
PLANE— PHOTO COURTESY OF MISSION AVIATION FELLOWSHIP

STAMPED FOREVER *Right:* Ecuador commemorated the five missionaries on postage stamps.

"CHEWING THE BIT" *Below:* A young Jim Elliot grins at the camera.

"HE IS NO FOOL" *Right:* Elliot wrote these famous words in his journal in 1949.

GIVING HER LIFE *Bottom right:* Rachel Saint stayed with the Huaorini tribe for decades.



dangerous, disease-ridden areas, but should they be considered martyrs?

The five missionaries who died in Ecuador in 1956 (as had some Shell Oil Company workers years earlier) were killed by spear-throwing Auca warriors defending their territorial lands. The very name *Auca*—meaning "savage," as in "fierce, bloodthirsty savage"—was a contemptuous term bestowed by surrounding Quichuas. Their actual tribal name, as the missionary widows would later learn, was Huaorini. But the missionaries knew them as Aucas—savages with a reputation for murder.

Operation Auca was not sanctioned by a mission organization. None of the agencies that sponsored the missionaries would have signed off on it. It was simply too risky. For that reason the plan was strictly confidential—almost conspiratorial. The missionaries were tight-lipped and communicated in code only. The mission, in the words of Nate Saint, was "high adventure, as unreal as any successful novel." After his death, his story was told by Russell Hitt in *Jungle Pilot* and more recently by his son Steve Saint in *End of the Spear*.

The most familiar account of the massacre, however, was associated with Jim Elliot. His widow, Elisabeth, wrote the best-selling *Through Gates of Splendor* (1957), still in print. It is appropriate to identify Elliot as the leader of the venture. Although pilot Saint located the tribe in September of 1955, he advised caution in moving ahead. "The reason for the urgency," he wrote "is the [Plymouth] Brethren boys [Eliot and McCully] feel that it is time now to move." Pete Fleming, also Plymouth Brethren, was more hesitant. But Elliot was described as "chewing the bit."

Why did Elliot's haste trump Saint's caution? Above all else, Elliot feared delay would threaten secrecy. If their mission boards got wind of what was going on, the plan would be scrapped in a heartbeat. Or Saint's sister Rachel Saint would find out and tell her supervisors at nearby Wycliffe, who might quickly mobilize a team and beat the men to the punch.

HIGH DRAMA

But there were other reasons for the haste. The plan truly was high drama, an enticing adventure that brought diversion from tedious, day-to-day work in the hot, steamy jungle. The men worked among relatively peaceful Quichuas who were part of a vast network of native tribes. But not surprisingly the Quichuas seemed less than eager to learn to read or to study difficult religious concepts. Progress was interminably slow for the energetic and enthusiastic young men.

Roger Youdarian, with his wife, Barbara, was the most recent arrival in Ecuador, but was already

JIM ELLIOT 1951—ARCHIVES OF THE BILLY GRAHAM CENTER, WHEATON, ILLINOIS
ECUADOR STAMPS—ARCHIVES OF THE BILLY GRAHAM CENTER, WHEATON, ILLINOIS
JIM ELLIOT JOURNAL—ARCHIVES OF THE BILLY GRAHAM CENTER, WHEATON, ILLINOIS
AUCA CONVERTS—ARCHIVES OF THE BILLY GRAHAM CENTER, WHEATON, ILLINOIS. COURTESY OF WYCLIFFE BIBLE TRANSLATORS.

disappointed. A paratrooper in World War II, he told his diary he was miserable and ready to call it quits: "There is no ministry for me among the Jivaros or the Spanish.... I wouldn't support a missionary such as I know myself to be, and I'm not going to ask anyone else to. Three years is long enough to learn a lesson and learn it well.... The failure is mine.... This is my personal 'Waterloo' as a missionary."

PRAYERS AND QUESTIONS Elisabeth Elliot (with daughter Valerie) later wrote of the mission's complex legacy.

After initial contact with the Aucas in the fall of 1955 through Saint's ingenious bucket drop (where goods were sent down via a bucket on a rope), final plans quickly took shape. Although Saint had cautioned that each advance should be allowed to "soak in" before additional steps were taken, in less than three months after sighting the settlement, he was regularly ferrying the men into Auca territory by plane to communicate via bucket and loudspeaker. Initially the endeavor included only four men. That changed in late December, as Pete Fleming's diary shows: "It was decided that perhaps I ought to prepare to go on the expedition in order to gain by numbers more relative security for all." He planned to return to safety each night, however, by flying out with Saint.

The real drama began in the early morning hours of January 3, 1956. Saint, a highly skilled pilot—daredevil, some said—landed his bright yellow Piper Cruiser for the first time on the narrow sandy beach of the Curaray River. Throughout the day he took off and landed, each time bringing more supplies, while those on the ground hastily built a tree house. Then he and Fleming flew out for the night.

Except for a visit from two native women and one man, the next days were uneventful. But on Sunday, January 8, as Saint and Fleming were returning to the encampment, they spotted a sizable contingent of Aucas on the trail. Saint radioed his wife, Marj, with a lighthearted message: "Looks like they'll be here for the early afternoon service." He promised to make contact with her again at 4:30. He never did. All five men were speared to death.

Two years later, in 1958, Rachel Saint and Elisabeth Elliot and her daughter walked to the settlement with Dayuma, a woman who had grown up in the tribe and now acted as a link. Two white women and a little girl led by a long-lost tribal member did not pose a threat to the fierce warriors. Saint and Dayuma stayed for decades, giving their lives to language learning and evangelism.

As a result of the tragedy, many people were challenged to commit their lives to missionary service, and countless individuals were transformed in other ways. I am one of those. In the late seventies at a small Bible institute, I was asked to teach the history of missions; the professor bowing out of the course commented that it was an important topic, but it was too bad the subject matter was so boring.

For anyone teaching by the book, his words rang true. Mission texts were filled with facts and figures: centuries of worldwide mission endeavors, thousands of missionaries sponsored by hundreds of mission agencies in scores of countries around the world. How could I possibly teach this course?

GIVING AND GAINING

Then I picked up *Through Gates of Splendor*. I was left with more questions than answers, but no book had a more profound impact on my life. My course became a biographical history of missions, which led to a book on the topic, followed by decades of teaching and writing in the field of missions. I cannot imagine where I would be today were it not for that book inspired by the deaths of the five missionaries.

Jim Elliot is perhaps most remembered by an oft-quoted line in his journal: "He is no fool who gives what he cannot keep to gain that which he cannot lose." Elisabeth Elliot, however, was not always so sure. During a difficult time in her own mission work before she married Jim, she wondered: "Had I come here, leaving so much behind, on a fool's errand?"

The question is valid for all risktakers. Was the secretive and speedy contact with the Aucas a fool's errand? Were the warriors killers or defenders of their lands and dear ones? And are the five missionaries correctly considered martyrs? Elisabeth Elliot's reflections some 30 years later do not necessarily answer these questions, but they do offer insight:

> For those who saw it as a great Christian martyr story, the outcome was beautifully predictable. All puzzles would be solved. God would vindicate Himself. Aucas would be converted and we could all "feel good" about our faith.... The truth is that not by any means did all subsequent events work out as hoped.... There were arguments and misunderstandings and a few really terrible things, along with the answers to prayer. CH

Ruth A. Tucker is the author of over 20 books, including From Jerusalem to Irian Jaya: A Biographical History of Christian Missions.

ELISABETH ELLIOT— ARCHIVES OF THE BILLY GRAHAM CENTER, WHEATON, ILLINOIS

Stubborn saint

WANG MINGDAO AND THE BIRTH OF THE CHINESE HOUSE CHURCH MOVEMENT

Roy Stults

WANG MINGDAO was one of the twentieth century's most famous persecuted Chinese Christians. Born in 1900 during the Boxer Rebellion, a violent uprising against foreigners and Chinese Christians, Wang had an outstanding ministry as a pastor and evangelist, laboring as a contemporary of John Sung and Watchman Nee. Today's Chinese house church movement had its beginnings in Wang's resistance to governmental pressure.

But Wang's ministry was shot through with paradoxes. He was a strong man who sometimes showed a troubling weak side. He was impeccably moral, yet resorted to lies when pressed. He stood heroically against evil and powerful political adversaries, but struggled deeply and sometimes failed catastrophically.

BORN IN CONFLICT

Perhaps Wang was marked for trouble from the days of his birth during the Boxer Rebellion (see "Father, forgive them," pp. 4–9). Wang's father, a doctor at a Methodist hospital, feared the Boxers greatly. No one knows whether the elder Wang was a Christian, but the Boxers were set on killing foreigners and Christians, and he worked with both. At any rate, the death and destruction so disturbed him that he took his own life before his son was born. Consequently Wang grew up in poverty and suffered from frequent illness. Like his father, he would one day exhibit extreme fear in his own life and ministry.

Wang experienced a Christian conversion at the age of 14 while attending the London Missionary Society's primary school; in those days Christian schools could operate openly in China. There an older student

HANDS RAISED IN PRAYER Chinese believers worship in an underground house church.

SUN OF RIGHTEOUSNESS? This poster reads, "Chairman Mao is the Red Sun in Our Hearts."

mentored him in the faith. Wang was first named Wang Tiezi, "Iron Wang," but he later changed his name to Wang Mingdao, which means "to testify to the truth." He had aimed for a career in politics, but soon set aside political aspirations in favor of the Christian ministry.

THE MAKING OF IRON WANG

In Wang's ministry many potent factors collided—powerful convictions, unalterable stubbornness, and perseverance in the face of politically motivated harassment. In the 1920s he founded a church called the Christian Tabernacle: independent and non-denominational, not depending on any foreign funds. In the face of Japanese imperialism, which troubled China beginning in the late 1930s, Wang established a reputation as a fearless preacher and prophet of God.

The Japanese occupied northern China from 1937 to 1945 and organized a Christian federation that every church was required to join. At meetings of the federation, members were required to bow to the Japanese emperor and submit to the orders of the military.

Wang refused to join, putting his life on the line. The federation tried to persuade Wang through threats and through promises that it would not close his church, but he would not join an organization that he thought included nonbelievers. As Wang stood nose-to-nose with the Japanese imperialists, he refused to compromise his principles, and they finally gave up trying to persuade him.

Part of Wang's refusal to bend stemmed from Western fundamentalists' influence on him. The modernist–fundamentalist controversy began in the United States when the writings of certain German theologians advocating a "higher criticism" of the Bible became popular. This method asked questions about the authorship and background of the Bible that did not assume the Bible's truth anymore than the truth of any other ancient text.

Many missionaries going to China between the world wars were trained in this approach to the Bible, and Chinese intellectuals themselves learned it from training in Britain, Europe, and America. In opposition, fundamentalists defined and defended "fundamentals of the faith" that they understood to be taught by the Bible and the church. Modernism was, to them, a form of skepticism that cast a dark cloud over faith and the Bible. For their part modernists thought the higher critical approach to the Bible was scientific and that fundamentalists were superstitious, legalistic, and antirational.

Wang was fiercely loyal to orthodox faith as defined by the fundamentalists and never wavered. For Wang modernists were nonbelievers who adhered more to science and reason than to faith and revelation, and he feared that associating with them would imperil his faith.

Furthermore Wang believed that the Three-Self Church, China's only officially tolerated Christian denomination, was full of these modernists. The

CHAIRMAN MAO IS THE RED SUN IN OUR HEARTS—AUGUST 1969 (COLOUR LITHO) CHINESE SCHOOL (20TH CENTURY) / PRIVATE COLLECTION / © THE CHAMBERS GALLERY, LONDON / THE BRIDGEMAN ART LIBRARY

A CLOUD OF WITNESSES *Above:* This icon honors Chinese Christians martyred in the Boxer Rebellion.

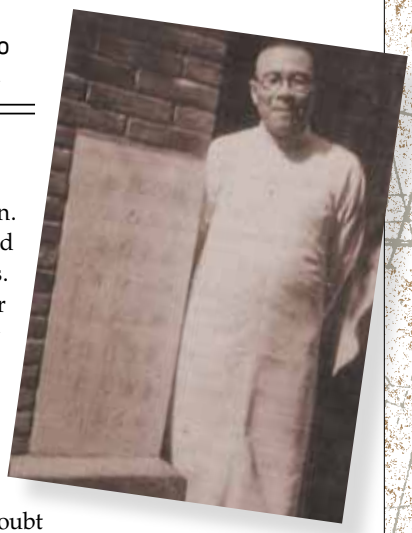
Three-Self Church used a well-known model conceived and promoted by Western missionaries Henry Venn, Rufus Anderson, and John Nevius in the nineteenth century called the "three-self principles." The three components were indigenous financial self-support, self-leadership (rather than Western leadership), and self-propagation. This method hoped to make the church self-sufficient so it could grow more quickly.

Even though he would not join the Three-Self Church, Wang also took issue with foreign missionaries' involvement in the Chinese church. When the leaders of a Presbyterian school where Wang taught in 1919 proposed a school militia for defense, Wang sharply disagreed. Though he was merely a teacher at the time, he voiced his opinion that the missionary leaders should go home. Eventually Wang would have his way, beginning and growing the Christian Tabernacle with no foreign help whatsoever.

BENDING IRON

Though Wang stood strong against the Japanese and against foreign missionaries, his iron will soon faced another test. When Chinese Communists came to power in 1949, Wang figured he could reason with them because they were Chinese and spoke the same language. He was sadly mistaken.

The Chinese Communists stepped up their efforts to enforce the Three-Self Church model as a way to increase control. When Wang rejected their calls to join the state-sanctioned church, they held "accusation meetings" to wear him down. Public humiliation punctuated these relentless interrogations. Wang's exemplary moral behavior could not be used against him by Communist interrogators, but the Communists condemned Wang as a reactionary and as one who harbored reactionaries. As the Communist leaders harassed Wang, fear and self-doubt consumed him. He became unstable and even suicidal.



IRON WANG *Right:* Wang Mingdao faces the camera with conviction.

In July 1954 the Communists brought new pressure on Chinese Christians to attend a national Christian conference as a way to unite the Chinese church. Despite his fear, Wang held his ground. "I won't attend," he said. "My thoughts and faith are very different from theirs. I won't associate with them."

He said later, "Let me solemnly declare: not only must we keep away from unbelievers and their organizations, [but] even when it comes to believers in Jesus, we can only unite in spirit and not in organization." He saw Christianity as a purely spiritual force and felt strongly that the government had no right to interfere with faith or the church.

NO CONFERENCE FOR WANG

One day he was visited by a group of men called "the Old Men of Shanghai" (they were all over the age of 75, and Wang was still in his fifties) who were attending the national Christian conference and hoped he would join them. His wife turned them away saying, "You know what his temper is like. When he speaks, he never worries about saving face. If you see him and things become heated, you will be embarrassed." The rumor later spread that "even Wang's wife knows his temperament. You can see how hard it is to deal with him."

Soon the Chinese Communist Party (CCP) adopted the three-self principles for its own benefit in what was called the Three-Self Patriotic Movement (TSPM). Under the pretense of uniting the Chinese church and freeing it from Western control, the party instituted a new state-sponsored, state-controlled church. Wang saw that his small bit of religious freedom was quickly eroding.

The three-self principles had originally been intended to encourage Chinese Christians to operate independently of foreign control and grow more quickly. Wang believed the CCP was now using these

CHINESE MARTYRS—COURTESY OF HOLY TRANSFIGURATION MONASTERY, BROOKLINE, MA (HTTP://WWW.THEHTM.ORG)
WANG MINGDAO—*WIKIPEDIA*

DO THIS IN REMEMBRANCE
Jesus comforts John in this 19th-c. Chinese painting of the Last Supper.

principles to control the church. But Wang pointed out that Chinese Communism itself was an imported Western ideology, supported with funds from foreign entities (primarily Soviet).

Wang, though beaten down by the Communists before through the "accusation meetings," now stood up for his convictions. The CCP knew of Wang's stubbornness and personal integrity but still sought to win him over through constant pressure, disinformation (conducting more meetings to discredit him), and regular, persistent interrogation.

Finally, in August 1955, the CCP imprisoned him. In prison he suffered threats and intimidation as other inmates and guards filled his mind with gruesome stories of torture and execution. The interrogations led him to confess to crimes against the state that he had not committed and to promise to join the TSPM in exchange for release from prison in September 1956. He was discouraged with God and ashamed of his failure. Confused and distraught he fell apart emotionally.

Before prison Wang had underestimated the enormity of the challenge he faced. He became, as he later said, confident that he was strong and could stand up to any foe. When he recovered his emotional health, he realized that he had made a mistake. He would not join the TSPM. He told authorities that what he had confessed was a lie; he had not committed any crimes. Consequently he was rearrested and imprisoned in 1958. It would be a long road as he was not released until 1980. In 1963 he felt God restoring and reviving his spiritual life and remained faithful for the next 16 years of his sentence.

The government offered to release Wang from prison a few months after his rearrest in 1959, but Wang refused to leave, insisting that the government owed him an apology because it had imprisoned him as a criminal even though he had broken no laws.

The old Wang was back, defying unjust authority and stubbornly refusing to cooperate, even when it would have benefited him personally. His wife, Liu Jingwen, also imprisoned and released at the time of her husband's first imprisonment in 1955, was rearrested with him in 1959 and received a 15-year sentence. She was released in 1974.

BIRTH OF THE HOUSE CHURCH

Wang's biographer Stephen Wang wrote, "Like many elderly people Wang Mingdao became extremely stubborn in his old age!" But for Wang Mingdao, it had begun a long time before old age. Wang died of natural causes on July 28, 1991, at age 91, in Shanghai.

In his defiance against the TSPM, Wang set the stage for the later house church movement (HCM) in China. The HCM consisted of Christians who refused to join the TSPM and worshiped together in homes and other buildings, desiring to elude government control. Such gatherings were considered illegal and might at any time be interrupted by police who dispersed worshipers or took them to jail.

Ironically the house church movement was truly indigenous, fulfilling the vision of those missionaries who had originally conceived the three-self principles. The CCP opposed the house church movement because it could not control it. The movement sought to serve God, not the government.

Wang lived a fierce spiritual battle that almost engulfed and swallowed him. Except for the grace of God, his life would have ended in disaster and serious defeat. But instead it became an encouragement to others facing opposition for Christ's sake. ✠

Roy Stults is educational services coordinator at The Voice of the Martyrs-USA and writes on the history and theology of missions.

LAST SUPPER, CHRIST AND ST. JOHN—(W/C ON PAPER) (DETAIL OF 231479), CHINESE SCHOOL (19TH CENTURY) / PRIVATE COLLECTION / PHOTO © BOLTIN PICTURE LIBRARY / THE BRIDGEMAN ART LIBRARY

Prison theology

PROTECTING A SECRET HOUSE CHURCH MINISTRY IN CHINA

Bob Fu

BOB FU TESTIFYING—REUTERS/JONATHAN ERNST
BOB FU BAPTISM—THE VOICE OF THE MARTYRS-USA

FOLLOWING JESUS Fu's baptism (*above*) led him to many places, including Congress, where he testified (*left*).

"It's time for prison theology," I said to my wife Heidi when the Beijing police arrived at our apartment. I'd kept meticulous notes in a notebook of new converts in my secret house church ministry. I stuck it in her hands and said, "While I'm in jail, don't let this fall into the wrong hands."

I said goodbye, but the police were already at my door. "Xiqiu Fu, you are under arrest for illegal religious activities," they said as they barged in. And then: "Search everything!" My heart almost stopped. Heidi would have no place to hide the book. If the police found it, they would have a blueprint for the underground church, complete with names, phone numbers, and addresses.

Heidi's arm hung casually beside her body. I couldn't tell if she had the address book. We watched as officers dumped the contents of our desk drawers. They stuffed anything that looked important into a satchel—our wedding videos, photographs, bank statements, posters we'd gotten during the Tiananmen Square massacre—and I tried not to think of all of the memories they were stealing.

The address book was compact, almost small enough to be hidden by Heidi's hand. Her eyes were hard as steel. She didn't smile, she didn't blink. The only motion she made was an ever-so-small rotation of her arm so I could see the edge of the book in her left hand.

I forced myself to look back down at the floor. How long would it take before they noticed she was holding something? Within 15 minutes, every nook and cranny had been searched and every item of value had been stuffed into satchels. The apartment looked like it'd been hit by a tornado.

"We're done here," the head officer said. I breathed a sigh of relief and looked at Heidi, who just barely turned up one corner of her lip. I was overwhelmed with love for her.

Then, disaster. "You look like you're hiding something," he said to Heidi.

Give her presence of mind, I prayed.

"Empty your pockets!"

The entire world seemed to slow down as the she took her left hand and slipped it into her pocket. The officers' eyes were fixed on Heidi's pocket, which now contained her hand and the book.

Then, an amazing thing happened.

After she yanked out both her pockets, she pulled her hands away. From across the room, I could see the corner of the address book right there in her hand. However, the officers' eyes were fixed on her pockets, which they'd anticipated would contain forbidden objects. When the pockets hung out of her pants, lint fell out onto the ground. The officers were so surprised, they stood there transfixed, staring at the cloth lining.

From the back of the police car, as it barreled toward the jail, I thanked God that he had protected the new converts.

Bob Fu is president of the China Aid Association.

STEVEN KHOURY CHRISTMAS—THE VOICE OF THE MARTYRS-USA

Something worth dying for

AN ARAB ISRAELI BRINGS PEOPLE TO CHRIST BEHIND CLOSED DOORS

Steven Khoury

BIRTH OF THE PRINCE OF PEACE Khoury shares gifts with children at a 2008 Christmas party.

I **WAS BORN** in Jerusalem and grew up in the city of Bethlehem. My family and I would not have known salvation if it weren't for passionate evangelists from the United States who taught us about Jesus Christ.

Even though I grew up within a 15-minute walk from where the Prince of Peace was born, spiritual and political turmoil is imprinted in my memories. As far back as I remember, there hasn't been a day free of violence, riots, gunshots, persecution, the effects of war, or death. My childhood had much turmoil, but thankfully I was anchored in the message of Jesus Christ.

I always tell people, "If you don't find anything worth dying for then what's worth the living?" I have times where I am scared of going into a certain neighborhood or a particular home for fear of what could happen to the lives and homes of those that I am ministering with.

There are many days when almost every entity around us—the Palestinian Authority, other churches, extremists, or fanatical groups—are all threatening either our security and stability or our family's safety. Those who visit us and see what we do ask, "Pastor, I don't know how you do it. How do you and your leaders sleep peacefully with no worries? How can you not want to just pack up and flee?" They say, "We sure could not do it here. We respect you and support you that much more now that we see what you are doing."

My answer to them is that the apostle Paul counseled, "being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). We believe the Lord has begun a good work through us, starting with my father over 36 years ago in the heart of Bethlehem, and we will be faithful until our Lord Jesus returns.

There is much antigovernment activism going on in the city of Jenin, especially in the refugee camp. The last several times we were there, there had been killings or bombings between Palestinian young men and Israeli soldiers within hours of our leaving. We do not get caught in politics; our "Air Force One" is the gospel, figuratively and spiritually speaking.

We go to homes of secret believers. They invite friends and family to hear the message of Jesus. We go in and open the Bible with families that could at any moment be drawn into the wrong kind of indoctrination and political hatred. The more people I meet there, the more I come to realize that they are hopeless because no secure true hope was offered to them.

We will push forward; we will continue sharing Jesus; we will put up more billboards; we will go into hostile territories and be a beacon of hope, a lighthouse where there is not light. We are confident that "Greater is He that is in us than He that is in the world." My heart to yours, *Shalom* and *Salam* from the Holy Land.

Steven Khoury lives in Bethlehem, directs Holy Land Missions, and pastors Calvary Baptist Church in Jerusalem. This testimony is excerpted from his newsletters.

What the modern "age of persecution" looks like

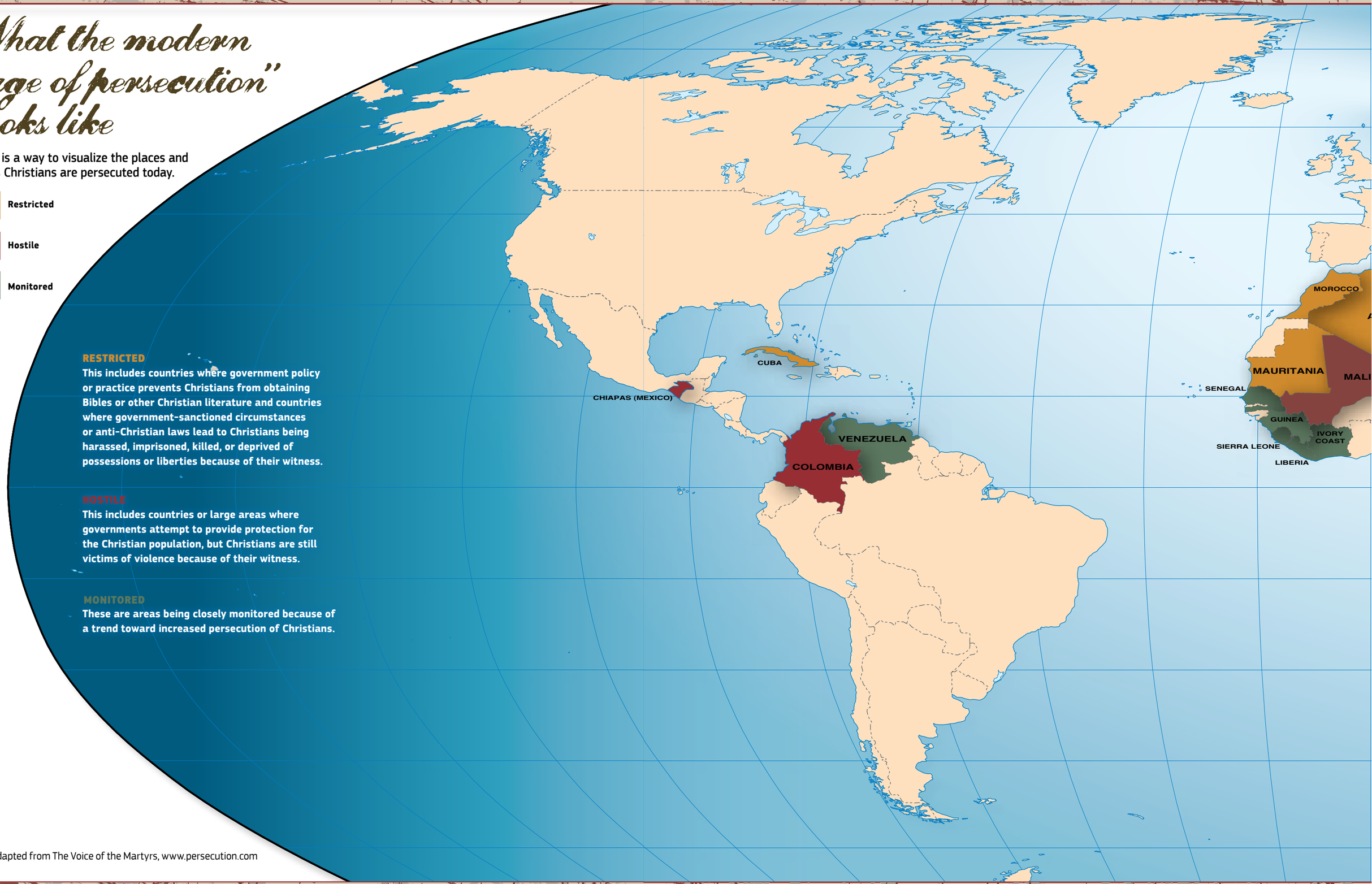
Here is a way to visualize the places and ways Christians are persecuted today.

- **Restricted**
- **Hostile**
- **Monitored**

RESTRICTED
This includes countries where government policy or practice prevents Christians from obtaining Bibles or other Christian literature and countries where government-sanctioned circumstances or anti-Christian laws lead to Christians being harassed, imprisoned, killed, or deprived of possessions or liberties because of their witness.

HOSTILE
This includes countries or large areas where governments attempt to provide protection for the Christian population, but Christians are still victims of violence because of their witness.

MONITORED
These are areas being closely monitored because of a trend toward increased persecution of Christians.

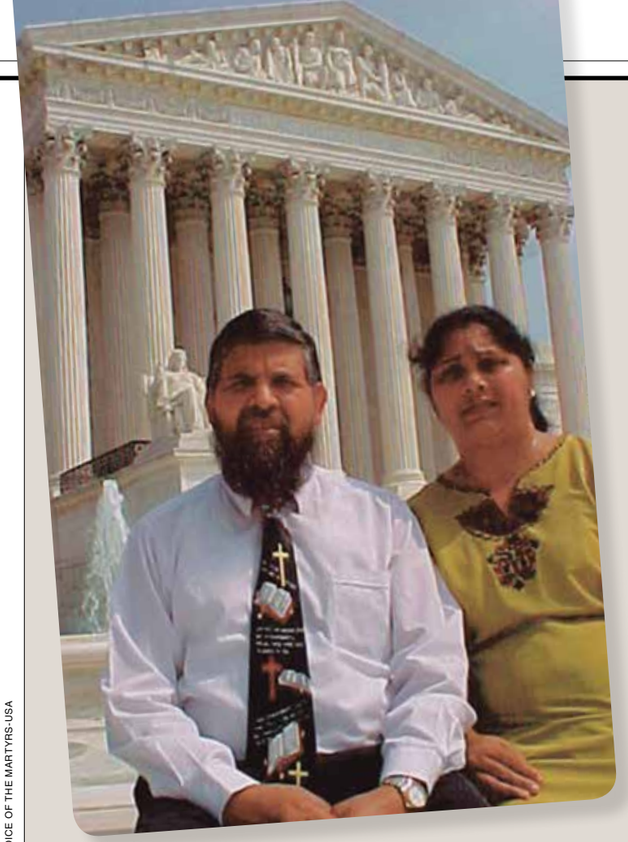


Text adapted from The Voice of the Martyrs, www.persecution.com

Continue to remember those in prison as if you were together with them in prison, and those who are mistreated as if you yourselves were suffering.
Hebrews 13:3

BELARUS
KAZAKHSTAN
UZBEKISTAN
KYRGYZSTAN
TURKEY
AZERBAIJAN
TURKMENISTAN
TAJIKISTAN
NORTH KOREA
TUNISIA
SYRIA
LEBANON
IRAQ
CHINA
ISRAEL
IRAN
AFGHANISTAN
JORDAN
PAKISTAN
NEPAL
BHUTAN
ALGERIA
LIBYA
KUWAIT
EGYPT
BAHRAIN
QATAR
U.A.E.
INDIA
SAUDI ARABIA
MYANMAR
LAOS
BANGLADESH
ERITREA
OMAN
YEMEN
SUDAN
VIETNAM
NIGERIA
DJIBOUTI
SOMALIA
SRI LANKA
MINDANAO (Philippines)
ETHIOPIA
BRUNEI
MALAYSIA
UGANDA
KENYA
INDONESIA
TANZANIA
COMOROS

1000 Kilometers



DANIEL SCOT AND WIFE—THE VOICE OF THE MARTYRS-USA

NO LONGER HIDING Daniel and Mariat Scot pose in front of the U.S. Supreme Court building on a visit to Washington, D.C.

Searching for me with pistols and daggers

THE FIRST CHRISTIAN ARRESTED UNDER PAKISTAN'S BLASPHEMY LAW TELLS HIS STORY

Daniel Scot

IN ALL OF PAKISTAN, I was one of only two Christian lecturers in mathematics. I thank the Lord, for by his grace I shared my faith with every Muslim in the university, whosoever was interested to hear the word of God. But in 1986 the government of Pakistan passed a blasphemy law, 295-C. Anybody charged under the law could be given life imprisonment or death by hanging.

On September 24, 1986, five senior professors of the College Council called me for investigation. They wanted me to convert to Islam. They told me it was a golden opportunity for me; otherwise anything could happen—meaning I could be killed by anybody. By that time I had been receiving open death threats. But I saw this investigation process as a golden opportunity to share the message of salvation with these professors. Hence I raised a question: "If I become a Muslim, please tell me who is the Savior in Islam? Because I know that there is NO other Savior apart from the Lord Jesus Christ."

One of the professors responded by saying that Muhammad, the Prophet of Islam, can save me. I showed from the Qur'an and Hadith that Muhammad had no assurance of his own salvation (Sura 46:9); so how can he save me or anybody else? On the other hand, Jesus said in John 14:6, "I Am the Way, the Truth and the Life; no one can come to the Father, except through Me." I explained this verse to them and encouraged them to accept Jesus as their Lord and savior.

The professors did not like my response and filed a blasphemy case against me. The next day they organized all the students to boycott my classes and set up demonstrations on roads. Some friends warned me to leave my house immediately; otherwise I would be killed. So I went into hiding. A mob of more than 5,000 students, many with pistols and daggers, were searching for me.

Because it was the first case of this nature, it got much publicity. A lot of Christians prayed and fasted on my behalf; some were also protesting on roads. By God's grace I escaped the city and went into hiding from police and radical Muslims.

[*A meeting was arranged with the president of Pakistan through the intervention of 150 Christian leaders.*] The president responded that he could not cancel the case, since it was the first case under the law he had initiated. However, he promised to delay it. After that meeting there was no more police hunting, but I had to hide for almost 10 months. Finally in 1987 I fled from Pakistan and came to Australia.

In Australia I taught mathematics at the University of Queensland and continued to reason with Muslims about the true nature of Islam and the good news of Jesus. As a result the Islamic Council of Victoria took me to court to keep me quiet. They won the case in the Tribunal in Victoria, but I thank God that we won in the Supreme Court. The greater victory was freedom of speech—the right to tell the truth.

Daniel Scot is director of Ibrahim Ministries International.

A prisoner's song

AN ERITREAN GOSPEL SINGER WROTE THIS SONG IN PRISON, DRAWING STRENGTH FROM THOSE WHO HAD SUFFERED BEFORE HER

Helen Berhane

CAGED BIRD Berhane was imprisoned from 2004 to 2006 due to her refusal to renounce her faith and stop singing.

Our father Abraham travelled three days to sacrifice his son
From Philistia to the land of Moriah.
That place witnessed Abraham's reward.
He had no regrets on his first day, no regrets on the second day, and no regrets on the third day.
His determination was amazing.
The trip to Moriah was extraordinary.
God still has faithful followers,
Promise-keepers who stand firm on his Word.
The God of Abraham is faithful,
He is faithful enough to keep his word.
Christianity costs you your life but at the end, its outcome is victory.
Faithful servants who refused to be persuaded by the king's reward
Resolved not to defile themselves with the king's food.
Christianity costs you your life but at the end, its outcome is victory.
They looked better nourished than all the other young men
And were able to stand before the kings.
Christianity costs you your life but at the end, its outcome is victory.
The beating of the Hebrews with the whip was awful.
The waves of the sea and the mighty wind
Crushed by the stone, suffering by day and by night;
Paul's faithfulness was tested by a sword.
Christianity costs you your life but at the end, its outcome is victory.
The journey of Ruth was a hope where there was no hope;
A sacrifice was paid even for a despised tribe.
Although there was nothing promised for Ruth,
By faith she made her way towards Nazareth
And she entered into Jesus' genealogy.
Christianity costs you your life but at the end, its outcome is victory.

From *Song of a Nightingale,* copyright © by Helen Berhane 2009. Published by Authentic Media, Milton Keynes, U.K.

HELEN BERHANE—THE VOICE OF THE MARTYRS-USA

COPTIC CHRISTIAN HANDS—AP PHOTO/BEN CURTIS

Start seeing persecution!

HOW WESTERNERS OVERLOOK PERSECUTION, WHAT IT LOOKS LIKE, AND WHAT WE CAN DO ABOUT IT

An interview with Roy Stults

HAVE YOU SEEN *the bumper stickers that say "Start seeing motorcycles"? Those working on the frontlines of global Christianity are trying to get the rest of us to start seeing the persecution* they *see every day and to stand alongside those who are suffering for their Christian faith. Roy Stults, educational services coordinator and administrator of The Voice of the Martyrs' online classroom, shares with* Christian History *some things he has learned researching and teaching about the persecution of Christians.*

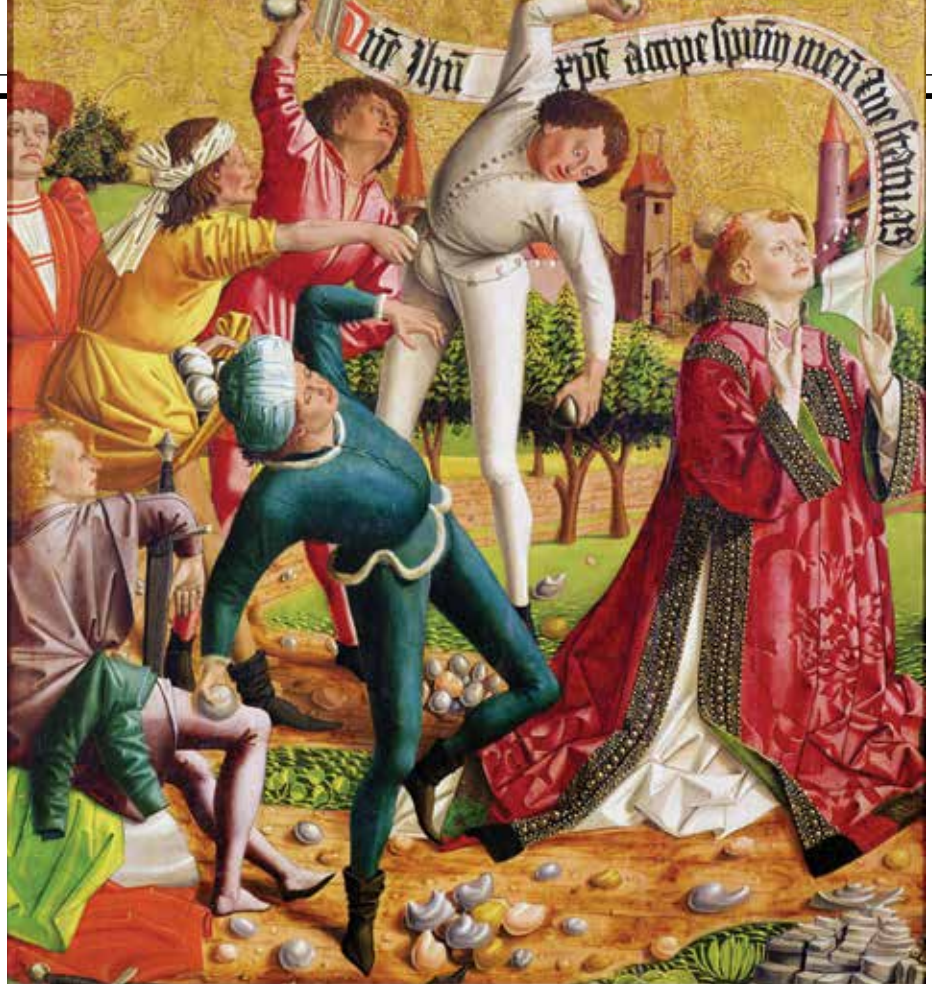
CH*: What are we not seeing when we don't see persecution?*
RS: Many Christians in the West either deny or are ignorant of it, but persecution is part of present reality. It has many forms—political oppression, ethnic hatred, religious prejudice, and outright hatred of Christians.

Many value the fight to combat social persecution, such as human rights issues and human trafficking. Fighting for human rights is very significant work; but religious persecution is not a popular subject. Since Western churches seem to be experiencing little if any persecution, people see the issue as too negative to fit with the "good news" of the gospel. People also fear that if Christians expose and combat persecution too vigorously, it might jeopardize interreligious dialogue.

CROSS PURPOSES An Egyptian Christian man protests violence against Coptic Christians in Egypt after a 2011 bombing of the Saints Church in Alexandria.

But the Bible reminds us, "Continue to remember those in prison as if you were together with them in prison, and those who are mistreated as if you yourselves were suffering" (Heb. 13:3). How can we shine a light on deeds done in utmost darkness and behind walls of secrecy?

Here are some examples. In Nigeria the radical group Boko Haram bombs a church and dozens are



"FATHER, FORGIVE"
According to the Bible, Stephen was Christianity's first martyr. Here a 15th-c. artist imagines his stoning.

killed and injured. Church burnings and bombings there continue to kill hundreds of Christians even today. In Colombia militants kill a pastor when he refuses to close his church despite threats. Other pastors receive similar threats. In Iran the courts condemn Christians to death or years of imprisonment on charges of apostasy. Churches are raided and congregations arrested; pastors are randomly held and released.

In Algeria the government requires churches to register but denies registration when they try to comply. In China persecutors bulldoze a church in Shouwang and arrest legitimately licensed bookstore owners and managers.

In India extremists incite racial and religious hatred, disrupting Christian prayer meetings and beating believers. They accuse Christians of forcing people to convert, of disturbing the peace, and of insulting Hindu deities. Local authorities in one Mexican town hold and torture four evangelical Christians for three days, until state authorities rescue them.

Universities and industries deny Christians in various countries access to higher education and employment because of their faith. Christian leaders receive threatening phone calls and intrusive surveillance. Officials arbitrarily arrest and imprison civil rights lawyers on trumped-up charges.

***CH**: How would you define persecution?*

RS: One evangelical theology of persecution, the Bad Urach Statement of the International Institute for Religious Freedom, says persecution is any "unjust hostile action which causes damage from the perspective of the victim." It can come from multiple motivations and take multiple forms and degrees.

We call an unjust action against a believer or a group of believers motivated by religious reasons "religious persecution." Other motivations, such as ethnic hatred, gender bias, or political ideologies, may also contribute.

Glenn Penner, author of *In the Shadow of the Cross*, a biblical theology of persecution, calls persecution against Christians "a situation where Christians are repetitively, persistently and systematically inflicted with grave and serious suffering or harm." Also Christians may be deprived of basic human rights—or threatened with this—because of "a difference that comes from being a Christian that the persecutor will not tolerate."

Some writers distinguish between census, member, practicing, and committed Christians. The census Christian, at one end of the scale, is Christian in name only. The committed Christian, at the other end, has a life centered on his or her faith. All four groups can experience persecution, however. A persecuted Christian is *anyone* persecuted because of faith in, or association with, Christ.

***CH**: Why do people overlook the reality of persecution?*

RS: Many deny it because they may not personally experience it. Eric Metaxas, author of *Bonhoeffer*, says that "those of us who live in the modern West don't experience anything along these lines, and most of us are deeply ignorant of the sufferings of our brethren around the world. Indeed, as we read these words now, millions suffer."

THE STONING OF ST. STEPHEN—FROM THE ALTARPIECE OF ST. STEPHEN, C.1470 (OIL ON PANEL), PACHER, MICHAEL (1435–98) / MUSEE D'ART ET D'ARCHEOLOGIE, MOULINS, FRANCE / GIRAUDON / THE BRIDGEMAN ART LIBRARY

BONHOEFFER WITH STUDENTS— BPK, BERLIN / ART RESOURCE, NY
HITLER IN CAR—*WIKIPEDIA*

THE COST OF DISCIPLESHIP *Left:* Dietrich Bonhoeffer was imprisoned because of his resistance to Hitler (*right*), whose Nazi regime demanded total allegiance to the Third Reich.

The Bad Urach Statement makes a similarly strong indictment against the Western church, accusing it of "apathy, lack of empathy, and cowardice . . . because such reports disturb the idealistic pictures of harmonious life elsewhere, and might endanger ecumenical and inter-religious relations."

By not seeing persecution, we fail to see our opportunity to stand alongside those who are suffering and to use the opportunity to prepare *ourselves* for potential persecution. When we see other sorts of suffering, like human trafficking, we address it. Why not this one?

The enormity of the issue, the gruesomeness of some persecution events, and our natural inclination to turn away from difficult situations all keep Christians in the West from fully embracing the reality of persecution and fully seeing how they themselves might be experiencing it. According to the Bible, persecution will not cease in this life but will continue until Christ's return (Matt. 24:9–14).

***CH**: What forms does persecution take?*
RS: The International Religious Freedom Act was passed by the United States Congress in 1998. In it Congress announced—we might wonder what took them so long!—that severe and violent acts of religious persecution exist: detention, torture, beatings, forced marriage, rape, imprisonment, enslavement, mass resettlement, and death. All occur because of a person's faith or decision to change his or her faith.

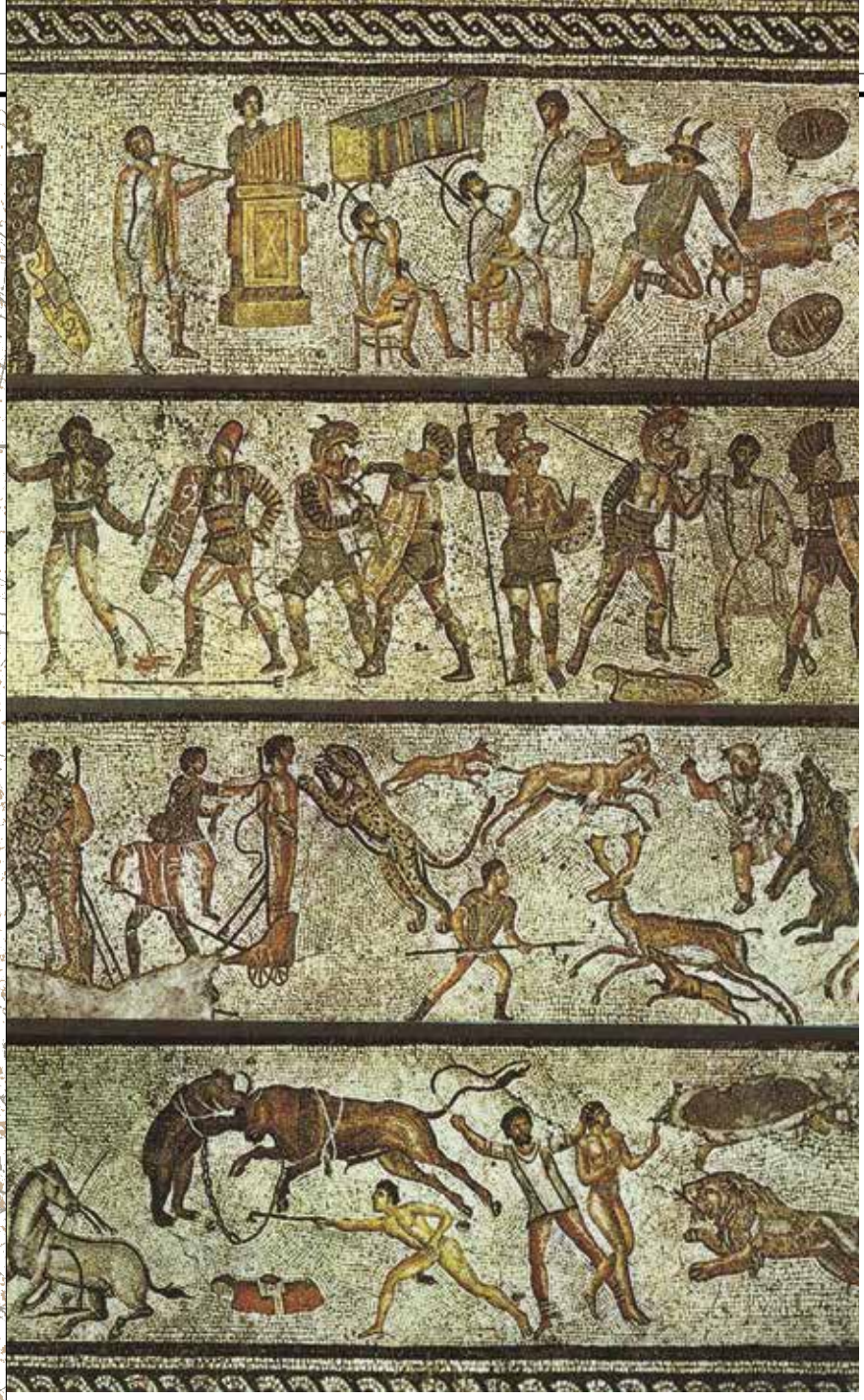
To that list we may also add death threats, assassination attempts, economic suppression, extortion, prohibition from enrolling in institutions of higher education, kidnapping, and being forced to live in substandard housing. Less violent but psychologically devastating forms of persecution include slander, mockery, insults, exclusion from community social events, ridicule, harassment, threat of lawsuit, loss of jobs, and the seizure of property.

***CH**: How does persecution happen and progress?*
RS: I'm drawing here on a 2001 report to the United Nations by the Religious Liberty Commission of the World Evangelical Fellowship. It presents three categories: disinformation (intentionally spreading false information), discrimination, and persecution.

These categories represent a "slippery slope." Each has an active and a passive aspect: actively, the state uses its own agencies to promote an agenda against Christians; passively, the government allows private agencies or groups to denounce Christians.

That pattern of persecution is a logical progression, but it may not be an actual progression. Persecution does not necessarily move from low intensity to higher intensity: a variety of kinds and intensities of persecution may occur at one time or from time to time.

Sometimes because of social pressure against the persecutors, persecution may "downshift" from violent attacks to slanderous propaganda. Increased levels of persecution may depend on the level of resistance believers offer. Or as often happens, authorities may resort to ever-increasing intensities if they are



HOW EARLY CHRISTIANS DIED This 1st-c. Roman mosaic of entertainments from gladiatorial games includes the execution of criminals.

BESTIARII— *WIKIPEDIA*

unsuccessful at coercing Christians at a lower level—this was Wang Mingdao's situation (see "Stubborn saint," pp. 21–24). And as Christians we must not rule out the influence of spiritual darkness that motivates and fuels persecution.

I think each category and aspect of persecution *is* persecution. Disinformation may begin a process that leads to "persecution," but it can be called persecution as well. That kind of persecution is found in Western countries as well as in the majority world.

***CH**: Why do people or governments persecute?*

RS: Generally speaking, persecution happens where Christians are seen as a threat to one of three social realities: prevailing religious beliefs (especially where religious belief equals cultural, political, or ethnic identity); social stability (breaking up family and community unity); or political allegiances (where religion and state are closely identified or identical).

In many nations religious beliefs are strongly tied to cultural, political, and ethnic identity. To call yourself a Pakistani, for example, is seen as saying, "I am a Muslim." To self-identify as Christian marks the believer as a target. Since by definition a Christian cannot also be a Muslim, then, the logic goes, they cannot be a true Pakistani.

The more militant groups within a religion frequently target Christians because of these groups' attitudes toward religious outsiders and the belief that Christians blaspheme their gods and religious leaders. Asia Bibi's persecutors were upset that she drank from the same water glass as they did and accused her of blaspheming the prophet Muhammad (see "Imprisoned over a glass of water," pp. 38–40).

Tribalism is sometimes at fault too. This radical form of the belief that one's own culture is superior to all others sees the tribe as the most important allegiance in life. Loyalty to another god destroys social cohesiveness. In many cases the tribe sees Christianity as a Western religion threatening their traditional social fabric.

Governments become persecutors when allegiance to the government clashes with Christians' ultimate allegiance to Christ—especially when the state seeks to be the ultimate authority and demands total allegiance, such as under Communism. Communist countries have also persecuted Jews for that reason—the fact that their ultimate loyalty lies with God and not the state.

Many governments apply pressure hoping to stamp out Christianity altogether. Some Western countries allow religious freedom but impose laws that render religion ineffective in influencing public life, morals, or policy.

The attempt to keep Christianity from being fully Christian—as when the name of Christ cannot be

mentioned in public prayer—functions as a subtle form of harassment and discrimination. This harassment relegates Christianity to private life and keeps Christian influence from the public forum, in hope that it will merely fade away.

CH: *How are Christians under persecution to understand their suffering?*

RS: Christians experiencing persecution typically interpret this suffering as being for Christ's sake while in his service. We see this in testimonies from the first century to the twenty-first: from Perpetua—"I realized that it was not with wild animals that I would fight but with the Devil, but I knew that I would win the victory," to Edith Stein—"One cannot desire freedom from the Cross when one is especially chosen for the Cross."

Richard Wurmbrand, who suffered for his faith in a Romanian jail, wrote: "God says we should serve Him not only with all our heart, but also with all our mind. This means intellectual work, hard work" (see "Tortured for Christ," pp. 10–12). He also said that preparation for underground work begins by studying "sufferology."

A theology of persecution and suffering for Christ's sake is not a luxury. Through "sufferology" Christians grasp God's will in persecution and suffering. A theological framework helps us to recognize, understand, and evaluate persecution. It's a part of acquiring a mature perspective based on rational understanding, rather than just relying on our emotions to determine our response.

CH: *How do we do this biblically and theologically?*

RS: First, what does the Bible teach about persecution and suffering for righteousness' sake? Since much of the New Testament is written to Christians in the midst of persecution, should we have a "persecution hermeneutic" to correctly determine the meaning of certain passages?

Second, how central is persecution to the whole of biblical teachings, or is suffering for righteousness' sake only a minor theme?

Then, how do persecution and suffering factor into God's purpose and method for reaching the world?

Finally, does suffering count for something beyond just being a witness? Is there some redemptive value to suffering?

It seems that suffering for righteousness' sake is the method God uses to reach, redeem, and transform the world. We can expect persecution and suffering (John 15:18–20 and 2 Tim. 3:12). In many contexts a public witness for Christ leads to persecution and suffering. The suffering of God's witnesses makes a sacred offering to God, who honors the witness and releases grace in redemptive ways into the situation. It is also a blessing to those who are persecuted (Matt. 5:10–11; Phil. 1:29).

THE WORD IN THE FIRE A Pakistani pastor holds a Bible burned in an attack on his church.

This suffering does not redeem in the same way that Christ's sacrifice did, because Christ's death atoned for us once and for all time. But the suffering of his witnesses participates in some manner in his sufferings. It extends that sacrifice (Col. 1:24), and it continues the ministry of Christ that began with his death on the cross for our sins (Phil. 3:10).

When we witness under suffering, it applies the grace that was generated at the atonement for both the witness *and* the persecutor. The suffering of the witness can be the avenue of saving grace for the persecutor—as with Isaac Jogues, whose willingness to die led one observer of his death to convert to Christianity (see "Did you know?," inside front cover). For this reason we pray for persecutors.

Finally, the grace that comes from the atonement of Christ through the Holy Spirit counteracts evil, transforms people and situations, transfers people from the kingdom of darkness to the kingdom of light, frustrates Satan's attempt to establish dominion, brings the spiritually dead to life, and saves people from their sins.

Our present sufferings for Christ's sake will be rewarded by sharing in his glory. There is no comparison between the present persecution and the glory that will come (Rom. 8:16–18)!

HE SUFFERED TOO Christians protest the 2013 Peshawar bombing.

Imprisoned over a glass of water

PERSECUTION OF CHRISTIANS IN THE ISLAMIC WORLD

Sheraz Khan

IT WAS 1991; I was a Pakistani high school student. I still vividly remember the case of Gul Pervaiz Masih, a Christian man from my hometown of Sargodha. Masih was asked to repair a communal water tap. He did, but the tap soon failed again. Sajjad Hussain, Masih's Muslim neighbor, questioned him; a heated argument ensued which soon turned away from the faulty tap to politics and religion. Masih was officially accused of blasphemy and over the next three years suffered immense trauma until his 1994 acquittal and flight to Germany.

Masih's ordeal is just one example of Pakistan's recent use of its stringent blasphemy laws (see "Searching for me with pistols and daggers," p. 31). Despite increasing protests and campaigns for reform by Christians around the world, the situation for Pakistani Christians under this law has worsened since the 1990s. In 2010 brothers Rashid and Sajid Emmanuel were shot outside a court in Faisalabad following a blasphemy-related trial. And accused prisoners Robert Danish and Qamar David were found dead in prison in 2009 and 2011. The police claimed that Danish hanged himself and David died of cardiac arrest, but relatives and Christian rights groups maintained they were killed unlawfully while in custody.

Asia Bibi, a farmhand and a Christian mother of five, was imprisoned in a high-security prison after being accused of blasphemy in 2009. She took a drink of water from a glass belonging to her Muslim colleagues, rendering it "impure." In 2013 Bibi was moved from one prison to another amid mounting concerns that she might be killed in prison—following an alleged attempt by one prison warden to do just that.

In a book Bibi narrated to a Western journalist, she told of sitting in the police station after her arrest, trying to explain her innocence: "One of my arms really hurt and I thought it might be broken. Just then I saw the *qari* [reciter of the Qur'an] come in with Musarat [the accuser] and her gang.…They told the police chief that I insulted the Prophet Muhammad. From outside the police station, I could hear shouts: 'Death to the Christian!'"

"YOU ARE FREE TO WORSHIP"

Christianity was introduced into Pakistan (then part of British-controlled India) in the late nineteenth century. Indian Christians (who multiplied from around 3,000 in the 1880s to 37,000 by 1900) were largely from lower castes. When Pakistan was portioned from largely Hindu India in 1947 as a homeland for Muslims, its founder Muhammad Ali Jinnah said, "You are free; you are free to go to your temples; you are free to go to your mosques or to any other place of worship in this State of Pakistan.

PAKISTANI PROTEST—AFP/GETTY IMAGES

BROKEN STONE *Left:* Militant Islamic group Boko Haram bombed this church in 2011.

WAITING FOR THE PRISONER *Below:* Asia Bibi's daughters display an image of their mother.

You may belong to any religion or caste or creed that has nothing to do with the business of the State." Pakistan originally reserved 5 percent of higher education, army, and government positions for Christians.

But in 1972 Islam was made the state religion, the quota system was laid aside, and many Christian schools were nationalized. In 1991 Sharia (the strict interpretation of Islamic law) was made Pakistan's supreme law. Pakistan's blasphemy code—in existence since 1860, originally to protect all religions from each other—narrowed to focus on blasphemy against Mohammad and the Qu'ran.

As of 2014 at least 16 people were on death row in Pakistan for blasphemy, with 20 more serving life sentences. Along with a rise in militancy and fanaticism in the early 2000s, this left many Pakistani Christians disillusioned, socially and economically marginalized, and unsure of their safety .

In 2013 the suicide bombing at All Saints Church in the northwestern city of Peshawar, the worst attack on a church in the history of Pakistan, claimed the lives of 85 worshipers. Television footage by Pakistani and international media showed outraged Pakistani Christians across the country.

That year the Pakistani government opened negotiations with domestic militants called the Tehrik-e-Taliban or Pakistani Taliban designed to end years of fighting that cost thousands of lives and forced hundreds of thousands of people to flee their homes. The government hoped the negotiations would stop atrocities, but in view of the Taliban's insistence that Sharia law be imposed in the country, analysts were not optimistic.

LOOTED CHURCHES

Pakistan was not the only place where Christians and Muslims clashed in the twenty-first century. Ongoing political violence in Egypt led to extensive attacks on the Coptic Christian minority.

Copts have lived and worshiped in Egypt since Christianity's earliest days (see "Hard pressed but not crushed," pp. 44–46). They suffered persecution first under the Roman Empire and later, after the Council of Chalcedon (451), at the hands of other Christians who rejected the Copts' definition of how Jesus' humanity and divinity related. Arab invasions in the 600s reduced their numbers greatly, but the church never died out and in fact experienced a revival in the twentieth century.

Copts were the target of revenge attacks by Muslim mobs in 2013 after Muhammad Morsi, Egypt's first Islamist president, was overthrown in a military coup. Over 40 Christian churches were looted and burned to the ground. At one church only miles from the pyramids, looters took everything they could carry, even down to the plumbing. The church's caretaker, Reda Gaballah Girgis, told reporters, "We were lucky to escape with our lives. We felt that anything at all could happen."

"I AM A CHRISTIAN"

Like Egypt, Syria knew Christianity since its early days, when the common ancestors of the Greek Orthodox Church, the Assyrian Church of the East, and other

BOKO HARAM BOMBING—REUTERS/AFOLABI SOTUNDE
ASIA BIBI DAUGTHERS—REUTERS/ADREES LATIF

THE CROSS SPEAKS Pakistani children hold signs at a 1998 silent protest against the blasphemy law.

Orthodox groups began worshiping there. Syria also has a sizable number of Eastern Catholics (who worship in Syriac but are under the pope's authority), and missionaries introduced Roman Catholicism and Protestantism as well.

Syria has never had a state religion, but in the early 2000s it became a center for recruitment of *mujahedeen* (holy warriors) from several Muslim countries. They branded Syrian Christians as *kuffars* (infidels) and "Assad's stooges" (lackeys of Syria's president). Churches in Syria were attacked, nuns and bishops kidnapped, and individual Christians forced at gunpoint to convert to Islam.

In 2013, 46 people were killed when jihadists seized the Christian village of Sadad. Several were tortured to death; Sadad's 14 churches, some ancient, were ransacked and destroyed; and the bodies of six people from one Christian family, ages 16 to 90, were found at the bottom of a well.

Only a month earlier, a similar massacre occurred in Ma'loula, one of the very few places whose inhabitants still speak Aramaic, the language of Jesus. One man, choosing to be killed rather than convert, said "I am a Christian, and if you want to kill me for this, I do not object to it." The local Syrian Orthodox archbishop pleaded, "We have shouted aid to the world but no one has listened to us. Where is the Christian conscience? Where is human consciousness?. . . I think of all those who are suffering today in mourning and discomfort: We ask everyone to pray for us."

NOT FIGHTING ALONE

Christians in Iran too trace their ancestry to the beginning of the church—the "Persians, Parthians, and Medes" who were converted at Pentecost (Acts 2:9). A minority religion for all of the region's history (first under Zoroastrianism, then under Islam), they were sometimes protected as a minority by authorities, at other times they became the victims of massacres.

The Islamic Republic of Iran came into being in 1979 with Islam as its state religion. Authorities closely monitored Christian activities, especially churches that reached out to Muslims. Any Muslim who forsook Islam faced the death penalty. Since the 1990s Iran has from time to time used death squads against converts, including several major Protestant leaders. In 2013 Iran sentenced four Christian men to 80 lashes each for drinking Communion wine.

Pastor Youcef Nadarkhani, originally sentenced to death for apostasy, was released in 2012 after three years in prison. In a letter to supporters, he wrote, "I have been put to the test, the test of faith which is, according to the Scriptures 'more precious than perishable gold.' But I have never felt loneliness, I was all the time aware of the fact that it wasn't a solitary battle."

Saudi Arabia and Afghanistan have also prescribed the death penalty for an apostate from Islam. The curriculum taught at many Islamic schools reads, "An apostate will be suppressed three days in prison in order that he may repent . . . otherwise, he should be killed, because he has changed his true religion." In 2006 the Algerian parliament approved a law requiring imprisonment for two to five years and a fine between 5,000 to 10,000 euros ($6,000 to $13,000) for anyone "trying to call on a Muslim to embrace another religion."

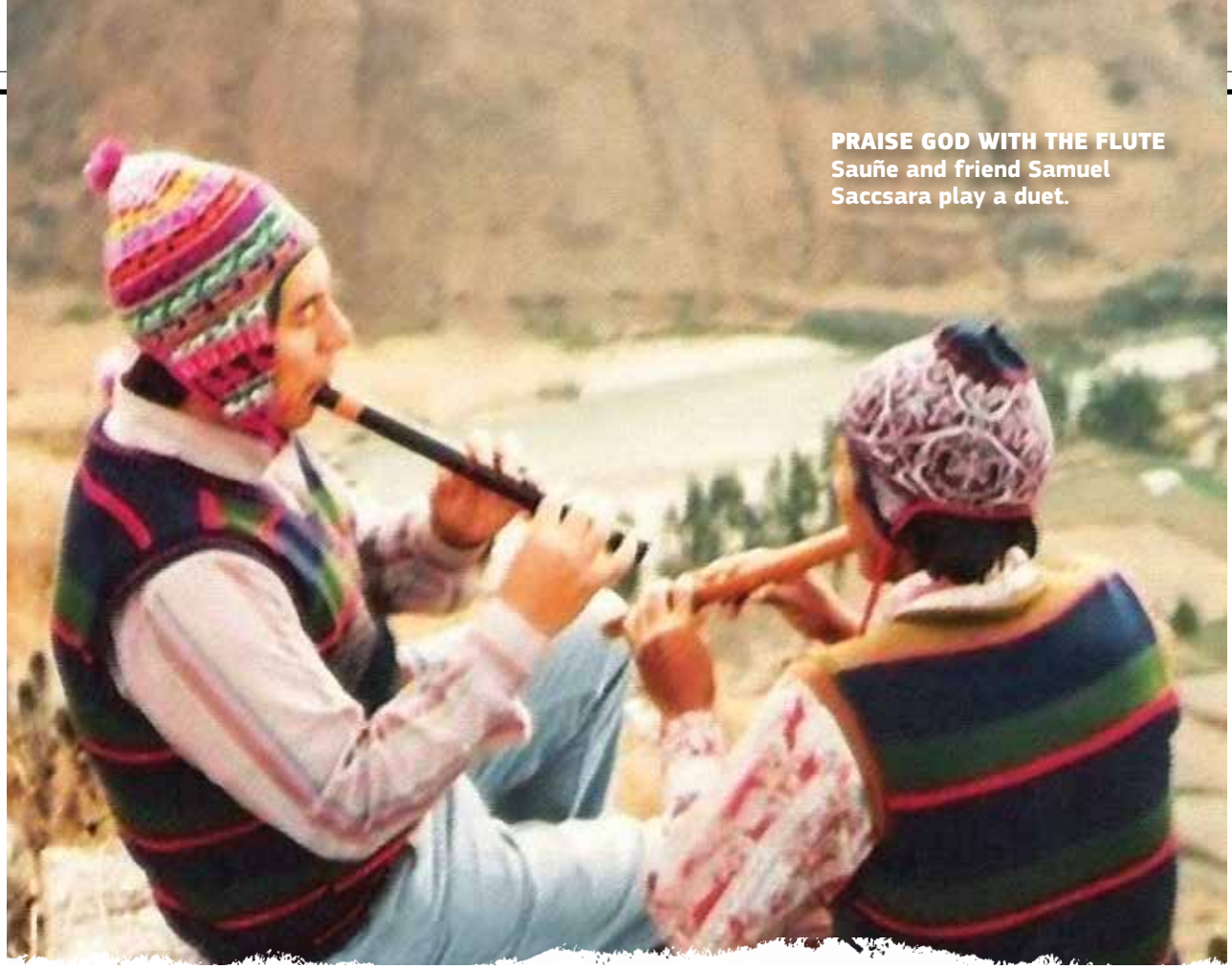
In Pakistan, the Palestinian territories, Turkey, Nigeria, Syria, Somalia, and Kenya, vigilantes have threatened, beaten, and killed converts. In the Central African Republic in 2013, some 450,000 people fled after the Muslim-dominated Seleka alliance took power and began persecuting Christians.

Reforms urged in all these nations include reforming *madrassahs* (Islamic schools) to teach contemporary as well as religious subjects; monitoring charities to see if they represent fronts for militant organizations; and expanding education to keep young and impressionable minds from falling into militants' hands.

In January 2014, as people marked the advent of the New Year by staging parties and ceremonies around the world, I thought of Bibi and others like her. Would the arrival of the New Year mean anything for them? There should be no more Gul Pervaiz Masihs and Asia Bibis.

Sheraz Khan is a Pakistani British journalist who has written extensively on the persecution of Pakistani Christians. He lives in Scotland with his wife, Linda. He can be contacted at sheraz@btinternet.com.

CHILDREN SILENT PROTEST—REUTERS



PRAISE GOD WITH THE FLUTE
Sauñe and friend Samuel Saccsara play a duet.

"We got him!"

RÓMULO SAUÑE GAVE HIS LIFE FOR BIBLE DISTRIBUTION IN PERU

W. Terry Whalin

AYACUCHO, PERU, was a flurry of activity. Christians paraded through the streets and musicians performed outdoor concerts, celebrating the arrival of a shipment of Bibles in a language the people could understand. Nestled into the South American Andes Mountains of Peru, Ayacucho means "Corner of the Dead" in the ancient language of the Incas. Ironically it birthed one of the most brutal terrorist groups in the Western Hemisphere, the Shining Path. At their hands, thousands of Christians were murdered for their faith in Jesus Christ.

But in September 1987, thousands of Quechua Christians streamed down the mountain to attend the joyous celebration. At city hall the mayor, the local Roman Catholic bishop, and representatives of the Peruvian Bible Society took their places at the ceremony. For many years Rómulo Sauñe, from a small sheepherding village near Ayacucho, had worked with missionaries from Wycliffe Bible Translators and the Presbyterian Church to translate the entire Bible for the Quechua, his people. When Sauñe was a young boy, a horse kicked him in the head, causing him to lose hearing. The people called Sauñe "Deaf and Stupid One." No one thought he would amount to much. Now at last his work was bearing fruit.

HUNGER FOR THE WORD OF GOD

At the end of the ceremony, Christians crowded around the Bible Society booth to purchase Bibles. They pressed forward, eager. Some had walked great distances for a Bible, but the stacks were rapidly disappearing. Sauñe wondered, "How can we get Bibles to people if they can't afford a copy today?"

The next week Sauñe went to Lima to see his good friend, Wycliffe missionary Al Shannon. He expressed his concern: "This Bible is still too expensive for my people. Even at three dollars, it's too much. What can we do?"

RÓMULO SAUÑE—RUNA SIMI

READY TO RECEIVE Quechua believers celebrate the arrival of Bibles.

"Look, Rómulo, for every Bible you sell for one dollar, I'll match it with two dollars." Shannon was convinced that even at a subsidized price, Sauñe would sell only a few hundred Bibles, which the missionary could easily cover with his personal savings.

When they heard the plan, the Peruvian Bible Society directors agreed to print as many copies as Sauñe could sell during the special offer. News of the two-day sale was announced on Quechua radio. But Shannon told his wife, Barbara, "I admire Rómulo's faith, but the country is in shambles. Most of the people don't have one dollar to spare for food, much less for a Bible."

The day before the sale, Shannon received an anxious telephone call from Sauñe. "Al, we need your help!" Shannon's first thought was that Shining Path terrorists had stolen the Bibles. "What is the matter? Is something wrong?" Rómulo laughed. "Nothing's wrong, Shannon. We've just sold all 5,000 of the Bibles. We don't have any to sell at the sale. Could you send up another 5,000 by tomorrow?"

Relieved, Shannon replied, "No problem. I'll get those up to you by air first thing in the morning." But then it suddenly struck him, *Wait a minute! I don't have that kind of money! That's going to cost me a fortune. What have I gotten myself into? Help, God!* But miles away Sauñe was laughing. The people were ready to receive these Bibles, and he had known it all along.

The next week, Sauñe returned to Shannon's office in Lima to tell the story: "Al, the people would do anything to get their own Bible. They even …"—he choked back tears—"took the clothes off their backs and sold them in the streets to get the money." In one week Sauñe and his friends sold 11,000 Bibles, a new record for the Peruvian Bible Society.

People continued pouring into Ayacucho to buy Bibles. Soon the entire first run of 20,000 was sold out. The Bible Society ordered another 20,000 Bibles; the Quechua church leadership held another sale, and all 20,000 were sold. Bible Society officials in Lima shook their heads in disbelief. But as the weeks passed, the violence by Shining Path terrorists increased and made Bible distribution nearly impossible.

AN UNEXPECTED VISITOR

Although terrorism reigned throughout Peru, the Sauñes lived simply without guards or security. One evening they settled their children into bed and listened to the childrens' nighttime prayers. Suddenly there was a rap at the door. The Quechua community often came to the Sauñe house for help. Sauñe hesitated, then called out, "Who is it?" "Is the pastor there?" a voice asked. Since the pastor of their small church had gone for the night, Sauñe replied, "He's not here." Footsteps faded away.

As was his custom, Sauñe got up at 4:00 a.m to pray. After breakfast Sauñe heard a knock at the door and opened it. There stood a young man with a gunny sack over his shoulder.

"Good morning," Sauñe ventured. "Are you Rómulo Sauñe?" asked the man. "Why didn't you open your door last night? If you had, things would have been quite different. I came by with two of my comrades. We were going to kill you."

Wide-eyed, Sauñe stared at him, then with measured words replied, "You're not fighting against me.

QUECHUA BELIEVERS—RUNA SIMI

"THE MASSES MAKE HISTORY" *Left:* A young farmer fighting the Shining Path holds the Path's flag as a trophy. *Below*: Guerrillas attack a bus on a Shining Path recruitment poster.

You're fighting against the God of the Universe. And that God didn't allow me to open the door last night."

The man said, "Rómulo, from your studies, you know the detailed preparations of the Shining Path. I've worked hard in recent months spying on the church. I've memorized Bible verses so you would think I was part of the congregation. I've even taught other comrades how to set dynamite and destroy churches."

Sauñe had never seen the young man before, but he believed him. "Why are you telling me this now?" The terrorist breathed a heavy sigh. "Last night I was tortured by those Bible verses that I had learned. They were like a hammer pounding inside my head. Finally I couldn't stand it anymore. So this morning I decided to come and talk with you about your faith, about your God. I don't want to kill you anymore."

Sauñe reached for his Bible and sat down next to the man, saying, "God is working in your life. You need to repent of your sins. You need to stop wasting your life and give it to Jesus instead of the Shining Path. It's the only way to stop this torture in your head."

The young man began to sob. He couldn't speak, but Sauñe gently led him in prayer. After they prayed together, Sauñe smiled: "God's Word says that the angels rejoice when someone enters the kingdom of God." The man showed Sauñe the brown gunny sack. Inside was a small gun and a handful of ammunition. His story wasn't an idle threat.

THE WORD LIVES ON

In July 1992 in Manila, Philippines, Sauñe accepted the first Religious Liberty Award from the World Evangelical Fellowship. The award recognized Sauñe's courageous efforts: proclaiming the gospel; translation work through Wycliffe Bible Translators and the United Bible Society; and servant leadership of TAWA, an indigenous ministry to the Quechua people. A few months after the award ceremony, Sauñe returned to Peru.

In spite of the risk of meeting the Shining Path, that September Sauñe and other family members traveled to a small village near Ayacucho to visit the grave of Sauñe's grandfather, brutally murdered by the Shining Path two years earlier. During the family's trip home, the Shining Path set up a roadblock and killed Sauñe along with more than 20 others. After shooting Sauñe one terrorist exclaimed, "We got him!"

But bullets did not thwart Bible distribution in Peru and elsewhere in Latin America. Sauñe's death prompted a whole generation to commit their lives to winning Latin America for Christ; his ministry continues today through Asociación Evangélica Runa Simi, which he founded. Shining Path activity declined in the 1990s after the group's leader, Abimael Guzmán, was sentenced to life in prison, but in the twenty-first century, guerrilla groups still target Christians in Colombia and Venezuela.

W. Terry Whalin, a writer and acquisitions editor at Morgan James Publishing, lives in Irvine, California. He has written more than 60 nonfiction books including One Bright Shining Path. *His website is www.terrywhalin.com.*

SHINING PATH FLAG—ALEJANDRO BALAGUER
GUERILLAS IN PERU—HTTP://WWW.LATINAMERICANSTUDIES.ORG

Hard pressed but not crushed

IN CHRISTIANITY'S AFRICAN CRADLE, CHURCHES ARE BURNED AND BELIEVERS IMPRISONED

Yabibal Teklu

SINCE AFRICAN CHURCH FATHER Tertullian wrote (c. 200) that "the blood of the saints is the seed of the church," African Christians have never lived without persecution. Yet in the midst of the suffering, the African church has expanded.

"I WILL STRUGGLE TILL THE END"

Persecution dogged Christians in Ethiopia since Christianity was first introduced there in the fourth century (see *CH* 105, *Christianity in Early Africa*). In the centuries since, many Christians have been killed, wounded, dislocated, discriminated against, and terrorized because of their faith.

In the modern era, after overthrowing Ethiopia's last emperor, Haile Sellassie I, the military junta that ruled the country from 1974 to 1991 established a group called the Derg (meaning "committee"). The Derg announced itself as the leader of a revolution dedicated to "the eradication of backward practices" and a "root-out of foreign values." The junta despised and undermined all religious groups but targeted evangelical Christians especially.

Western missionaries' involvement in evangelical Ethiopian churches and Christian refusal to embrace slogans they considered unbiblical ("Above all is the revolution" and "Religion is the opiate of the masses") caused the junta to be suspicious, labeling Christians as spies, unpatriotic, and a threat to the nation. The Derg suppressed its enemies through long-term imprisonment, torture, denial of rights, and death.

Unfortunately this state-sponsored persecution and propaganda also created an environment that encouraged some members of the Ethiopian Orthodox Church to expel evangelicals from a social institution and burial association called the *edir*. Those expelled

EGYPTIAN MASSACRE—REUTERS/AMR ABDALLAH DALSH

WHERE CLEMENT AND ORIGEN WALKED *Left:* Egyptian Christians touch a bloodstained image after the 2011 New Year's massacre in Alexandria.

SORROW IN NIGERIA *Above top:* A Nigerian woman weeps for those killed in a Boko Haram attack. *Above:* This Church of Christ in Nations building in Dogo Nahawa was burned in 2010, killing 400.

could no longer own burial ground for their dead. Though some older and larger evangelical groups like the Ethiopian Evangelical Church Mekane Yesus could hold services legally, others could not, and many churches were forced to close.

Underground home churches served their members regularly, growing in numbers, locations, and spirit as they held secret worship, Bible study, and prayer. Christian gospel songs also comforted and created hope for those under persecution. The songs were a powerful resistance force—so powerful that some of their singers were imprisoned. Tesfaye Gabiso, a legendary singer locked up for many years, wrote songs of encouragement such as "God Is Mighty," "My Unshakable Foundation," and "I Struggle":

I will struggle, I will struggle,
I will struggle until the end.
I believe the God of Israel will give me victory.

Some Ethiopian church leaders sacrificed their lives. One, Rev. Gudina Tumsa (1929–1979), was a prominent theologian. Deeply engaged in social work in the community, he encouraged Christian churches to meet the needs of their neighbors.

As a response to persecution, Tumsa helped Christian leaders form the first Council for Cooperation of Churches in Ethiopia and served as its first chairman. One of its main agendas was combating the growing influence of Communism. His outstanding leadership and focus on human dignity troubled Communist leaders, and they kept their eyes on him. He was imprisoned several times.

Julius Kambarage Nyerere, president of Tanzania (1961–1985), intervened, managed to get Tumsa released from prison, and offered him a possibility of escape. But Tumsa replied: "Here is my church and my congregation. How can I, as a church leader, leave my flock at this moment of trial? I have again and again pleaded with my pastors to stay on."

He reminded Nyerere, "'Christ died for all that those who live should no longer live for themselves but for him who died for them and was raised again' [2 Cor. 5:15]. Never ever will I escape." In July 1979 Tumsa was abducted and executed. Many called him the African Dietrich Bonhoeffer.

THERE FROM THE BEGINNING

In Egypt the approximately 4,000,000 to 8,000,000 Coptic Christians are the minority religion despite their long history on Egyptian soil. (According to the Egyptian government, Copts make up 6 percent of the population; church sources estimate 15 to 20 percent.)

African tradition holds that Christianity was first introduced to Egypt by Mark, the writer of the Gospel bearing his name, who established the church in Alexandria. Christianity flourished in Egypt for many centuries. But the situation changed after the Arab-Muslim conquest of 640. Over the centuries Coptic Christians faced persecution, often systematic, from different groups and even from the state itself. In the twentieth century this included death, harassment, and the burn-

NIGERIAN WOMAN CRYING—REUTERS/AFOLABI SOTUNDE
COCHIN CHURCH—THE VOICE OF THE MARTYRS-USA

"CHRIST DIED FOR ALL" *Left:* Coptic Christians in Egypt mourn their slain relatives. *Below:* Gudina Tumsa could have escaped Ethiopia, but chose to stay.

ing of houses, churches, monasteries, and Christian businesses. Laws against Christians got tougher, and attacks by sectarian groups (like the Muslim Brotherhood, an Islamic political organization) increased.

A law passed in 1934 restricted building churches except in locations where there was no mosque nearby. This was later changed, but until the 2011 Arab Spring revolution, churches still needed government approval to be built. Christians also could not participate in political affairs. When they protested, churches, houses, and shops were burned, and Christians were stoned to death.

Many expected things to improve when the Arab Spring removed the tyrannical government of Hosni Mubarak (ruled 1981–2011). But instead conditions worsened: many ancient churches were burned, and Christians remained a target of the Muslim Brotherhood with no government protection. In August 2013 alone, around 40 churches were destroyed. Sometimes attacks were encouraged and backed by government officials. Vandals painted graffiti proclaiming "Egypt is Muslim—not Christian" on churches and Christian-owned buildings.

The 2011 New Year's massacre in the Egyptian city of Alexandria, where Clement and Origen once walked in Christianity's early centuries, left 23 Christians dead and more than 70 wounded. It occurred at a church service attended by over 1,000 people. In August 2013 Coptic Christian girl Jessica Boulous was shot walking home from a Bible class with her teacher when they stopped at a market stall. A Muslim shopkeeper wrapped the motionless girl in his shirt and took her to a local hospital, but it was too late. Her uncle, an evangelical pastor, told news media, "I just can't believe she is gone. She was such a sweet little girl . . . like a daughter to me."

"GOD HAS THE FINAL SAY"

Following a 1999 northern Nigerian campaign for the implementation of Sharia law (Islamic law that governs both religious and day-to-day life), Christians became the most persecuted religious group in Nigeria, especially in the country's northern states, despite government efforts to intervene. In 2012 alone around 900 Nigerian Christians died because of their faith.

From 2002 on the Islamic group Boko Haram (meaning "Western education is sinful") based in northeastern Nigeria carried out attacks on Christians, spurred by a desire to make the area an independent Islamic region. Frequently the group killed Christians, burned their churches, and forced survivors to relocate.

In February 2011 Boko Haram demanded that Christians leave northern Nigeria in three days.

Countless Christians fled to the south, leaving villages and possessions behind. In March 2012 over 40 died in a suicide bomb attack beside a bus station in a predominantly Christian neighborhood in Kano. And in December 2013, three churches were burned in Gamboru Ngala.

After one attack Soja Bewarang, president of the Nigerian denomination the Church of Christ in Nations, reminded the faithful, "Even as we are looking at these issues, we need not forget that God has the final say on man and his security concerns. . . . We must always surrender our security concerns to the Lord, because the watchman watches in vain if the Lord does not watch alongside with him."

In the end Christianity in Africa has not been crushed; rather it has blossomed. The apostle Paul said long ago: "We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed" (2 Cor. 4:8–9). Paul, who passed through much persecution in his life, also wrote, "Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?" (Rom. 8:35–39).

Christians, less than 10 percent of Africans at the beginning of the twentieth century, were almost 50 percent at the beginning of the twenty-first. The church meant to perish instead flourished and multiplied in thousands and millions all over the continent.

Yabibal Teklu is a pastor, educator, and doctoral candidate in systematic theology at Yonsei University, Seoul, South Korea, specializing in African theological education.

COPTIC CHRISTIANS MOURN—REUTERS/MOHAMED ABD EL GHANY
GUDINA TUMSA—PHOTO COURTESY YABIBAL TEKLU

"The Jerusalem of the East"

WHEN THE GUARD'S FLASHLIGHT BEAM SWUNG AWAY AND THE DOG'S BARKING CEASED, PROFESSOR CHO HAD A REVELATION: LIKE MOST NORTH KOREANS, HE HAD FORGOTTEN GOD. BUT GOD HAD NEVER FORGOTTEN NORTH KOREA.

Hyun Sook Foley

PROFESSOR CHO grew up in Pyongyang, the capital of the Democratic People's Republic of Korea—North Korea, as it is popularly known. A devoted patriot, he fought against United Nations forces for North Korea's founder Kim Il Sung (1912–1994) during the Korean War (1950–1953). Following the war he left military duty, graduated from a university, and worked as a college professor for 30 years.

But upon his retirement, the dutiful professor and his family were expelled onto the streets. There is no word meaning "pension" in North Korean. Cho had enjoyed a comparatively high standard of living, but the "Arduous March"—the North Korean government's name for the perfect storm of flooding, crop failure, and the collapse of Soviet support that devastated the country from 1994 to 1998—caused the economic situation of nearly all North Koreans to plummet.

"SUPREME LEADER" Kim Il Sung shines like the sun on this Communist poster. His birthday is still celebrated as the "Day of the Sun" in North Korea.

The government, the sole supplier of food, stopped feeding all but a few of its 22,000,000 citizens. Factories shut down. Trains ground to a halt. Water was turned off. Deaths due to starvation may have exceeded 3,000,000. A new social class arose: Kotjebi, meaning "worthless birds." These homeless North Korean children wandered the streets in packs.

KIM IL SUNG—*WIKIPEDIA* / YEOWATZUP

UP, UP, AND AWAY South Koreans frequently launch literature, including Bibles, across the border via balloons.

These circumstances led more than 1,000 North Koreans to attempt to flee to South Korea through China every year with the assistance of South Korean missionaries. But North Korea's army made this a dangerous undertaking. Only a comparatively small number survived.

Cho and his family were among the lucky ones. In March 2001, thoughts of imminent danger filled Cho's mind as he gripped the hand of his adult son and sprinted toward the Tumen River separating North Korea from China. The chill wind pierced him to the bone. Thick ice had formed on the river, and snow on top of the ice buried his feet.

Almost immediately a dog began barking. A soldier with a rifle swung his searchlight along the riverbed. Cho and his son threw themselves down flat on the ground, motionless.

GOD REMEMBERS THE POOR

Suddenly the word "God" leapt into Professor Cho's mind. Instinctively clasping his hands together, he cried out silently, "God, help me." Just as quickly the soldier turned away, dog in tow. Professor Cho was certain that this was the work of God. Choked with emotion he whispered, "Thank you, God," over and over.

Cho was a Communist Party member, pledged by North Korea's Ten Principles to "make absolute the authority of the great leader comrade Kim Il Sung." But deep within him was a nearly forgotten memory from childhood. A friend had once invited him to church, where he had heard of a God who loved him.

Cho was in middle school then, in the time before the Korean War when there were so many churches in Pyongyang that the city was known as the "Jerusalem of the East." Crosses dotted the Pyongyang skyline.

Young Cho watched with curiosity the many evangelists on Pyongyang's main street in the daytime shouting, "Believe in Jesus and go to heaven!" When one of Cho's childhood friends invited him to church, he accepted. Church people welcomed him in, served him lunch, and gave him notebooks and pencils as gifts. He sang a song that he would remember 50 years later about how God always remembers the poor.

After his visit to church, young Cho eagerly shared the experience with his mother but begged her not to tell his father. But soon Cho's father discovered the secret and scolded him harshly. His father said he would not forgive Cho if he ever went to church again. So Cho did not go to church or think about God anymore.

Cho's father was one of the "original Communists," a revered group who joined the Communist Party right after Korea's liberation from Japanese colonial rule in August 1945. By party requirement the elder Cho detested religion deeply. As a reward he was permitted to live in Pyongyang—as long as he and his family stayed in the good graces of the government.

So the younger Cho grew up in the capital city of North Korea, witnessing firsthand the establishment of the Communist regime. When he watched North Korean propaganda movies, he cursed at the Americans he saw on the screen. He learned from the regime that American imperialism was North Korea's greatest enemy and Christianity its preferred tool.

Christians represented the largest voluntary social group in Korea before the Korean War. There were more than 2,000 churches in the country in 1942, mostly Presbyterian and mostly in the north. After the 1945 partitioning of the country, the North Korean government attacked the church through its financial base. In 1946 it confiscated Christians' finances through the Land Reform Act and in 1948 nationalized key industries, further weakening churches.

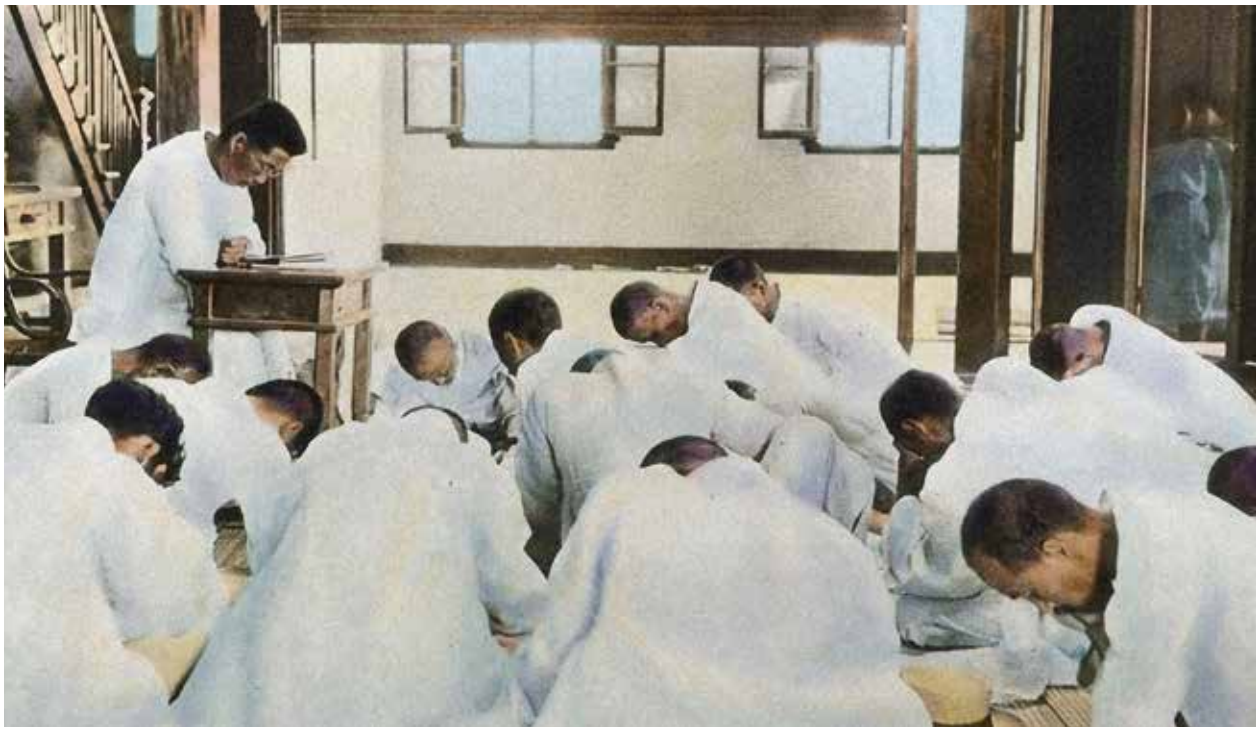
At the same time, Kim Il Sung nominated one of his (Christian) mother's relatives, Pastor Kang Yang Wook, as a representative of the Chosun Christianity Federation, a group established to support the Communist Party while absorbing the existing Christian associations.

On September 9, 1948, the Democratic People's Republic of Korea was officially established in the north. Government officials trumpeted the end of religion in North Korea. No more steeples. No more long-haired evangelists. No more notebooks or pencils or gifts. No God except for Kim Il Sung.

ESCAPING TO THE SOUTH

In late 1949, as the north was preparing for the Korean War, Communists arrested everyone who

BALLOON LAUNCH—REUTERS/JO YONG-HAK



PRAYER AND SERVICE Christians worship in Pyongyang before the crackdown.

attended religious activities. They raided homes of Christians in search of religious books, which were regarded as "seditious [rebellious] circulars." In a country where Japanese occupying forces had shut down 200 churches and arrested some 2,000 Christians a mere 20 years before, the season of martyrdom had returned.

By the time the Korean War began in June 1950, the government routinely arrested and persecuted Christian leaders on charges of sedition. During the retreat of North Korean troops, Kim Il Sung ordered the indiscriminate slaughter of Christians. There is no record of the number, but some estimate it in the tens of thousands.

Tens of thousands more escaped to South Korea, founding a number of churches (including Young Nak, one of the 40 largest churches in the world in 2014). Ultimately the refugees contributed to making South Korea the most Christian country in Asia.

TELLING THE STORY

Following the war the North Korean government prohibited rebuilding church buildings that had been destroyed. Churches in Cho's neighborhood that were still standing were converted into schools or hospitals. That is how Cho and his fellow citizens came to forget about God. But as he held his son's hand in the swirling snow of the frozen Tumen River, Cho had a revelation: like most North Koreans, he had forgotten God. But God had never forgotten North Korea.

Cho and many others escaped to safety in South Korea. While North Korea remains cut off from traditional journalism, historians are beginning to document the 100,000 Christians still living there.

In 2013 the North Korea Human Rights Record Center revealed detailed information drawn from surveying North Korean defectors in South Korea. Significantly more people had seen Bibles in North Korea than previously thought. But defectors also told a story of religious suppression: more than 60 percent of those caught in religious activity were sent to political prisoner camps.

But no matter how fierce the suppression, more North Koreans were beginning to call on the God whom they had forgotten. Cho and other North Korean defectors are now serving as missionaries; more than 200 defectors have graduated from South Korean seminaries.

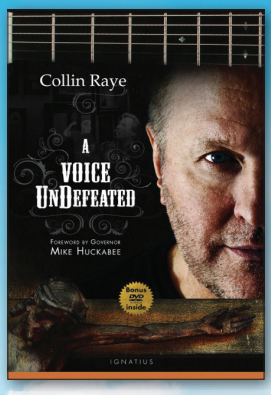
Through shortwave radio broadcasts, balloon launchings of Bibles, and missionary trips, they are not a new trend in North Korean Christianity but the oldest Christian trend of all: ordinary men and women like Professor Cho who cannot help speaking about what they have seen and heard in the most closed nation on earth.

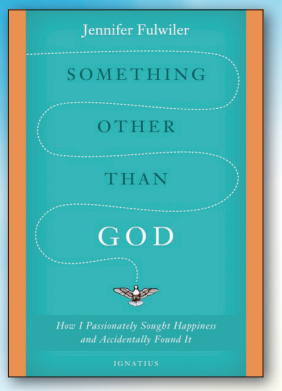
Hyun Sook Foley is cofounder and president of Seoul USA, a ministry serving the North Korean underground church, and author of The North Korean Hero's Journey, *which tells stories of Christian North Korean defectors.*

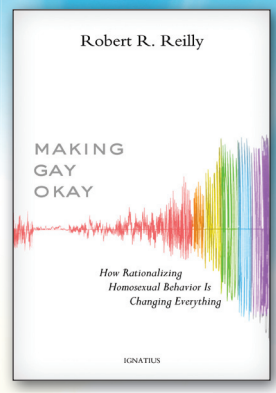
OLD PYONGYANG CHURCH—USC DIGITAL LIBRARY: KOREAN DIGITAL ARCHIVE. THE REVEREND CORWIN AND NELLIE TAYLOR COLLECTION

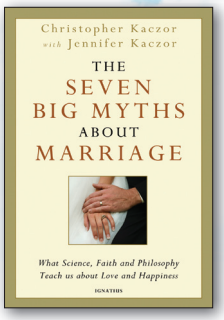
NEW & BEST SELLING TITLES

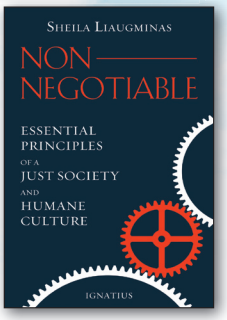
FROM IGNATIUS PRESS

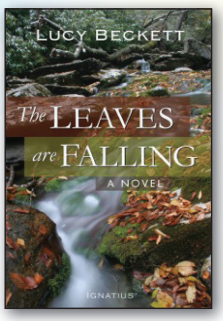


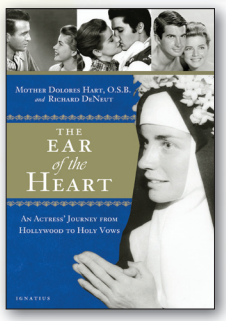


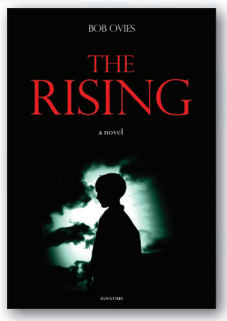












✦ **A VOICE UNDEFEATED - Collin Raye**
The famous country singer tells his remarkable, inspiring story of faith, struggle, suffering, love and triumph in the midst of tragedy. Includes bonus DVD.

"Collin's story is a powerful witness of how the goodness of God can work miracles in anyone's life."
—Governor Mike Huckabee

TMYS-H . . . Hardcover, $26.95

✦ **SOMETHING OTHER THAN GOD**
Jennifer Fulwiler
The popular convert and blogger tells the uplifting, humorous story of her spiritual journey from atheism and materialism to a profound Christian faith.

"This heartfelt book is a lovely account of a spiritual journey and a charming memoir that will resonate with readers."
—Dean Koontz, #1 *New York Times* Bestselling Author

SOG-H . . . Hardcover, $22.95

✦ **THE SEVEN BIG MYTHS ABOUT MARRIAGE - Christopher Kaczor, Ph.D.**
Appealing to reason rather than religious authority, this book shows what science, faith and philosophy teach us about love and happiness in marriage.

"No other book offers such a clear, winsome account of marriage and its meaning."
— Francis Beckwith, Baylor University

HMF-H . . . Hardcover, $19.95

✦ **NON-NEGOTIABLE**
***Essential Principles of a Just Society and Humane Culture* - Sheila Liaugminas**
The Emmy Award-winning journalist goes beyond the politics of pragmatism and relativism to reacquaint us with the first principles in our country's founding documents, now under attack, that recognize the inherent dignity and equal rights of all people.

"A must-read for every person who understands that action is needed — now —if we hope to build a free, just and humane society." **—Dr. Alveda King**

NNEG-H . . . Hardcover, $17.95

✦ **THE LEAVES ARE FALLING**
***A Novel* — Lucy Beckett**
A powerful story about a Polish-Jewish survivor of World War II who becomes an English bookseller, about the death at Katyn forest in 1940 of his father, a doctor in the Polish army, and other victims of WWII atrocities. A story of faith and disbelief, grace and truth, and the nature of love in a season of desolation.

"Written with masterful skill. On every page we encounter a profound understanding of human nature."
—Michael O'Brien, Author, *Father Elijah*

LEFA-H . . . Hardcover, $19.95

✦ **MAKING GAY OKAY - Robert Reilly**
A tour de force that covers the full range of issues on how the rationalization of homosexual behavior is changing everything in our culture. With insights on how to reverse the trend and stop this radical revolution.

"If this book does not move you to action, nothing will."
—Patrick Fagan, Ph.D, Family Research Council

MAG - H . . . Hardcover, $22.95

✦ **THE EAR OF THE HEART - *An Actress' Journey from Hollywood to Holy Vows***
Mother Dolores Hart, O.S.B
The amazing story of how a beautiful, successful young actress stunned Hollywood, leaving fame and fortune to enter a contemplative monastery to become a Benedictine nun. Lavishly illustrated with photos.

"A remarkable woman with a remarkable story—one of love, devotion and faith." — Maria Shriver

LH-H . . . Hardcover, $24.95

✦ **THE RISING – *A Novel* Robert Ovies**
When a nine year old boy prays for a deceased friend at a wake, and she comes to life, a firestorm ensues that causes his parents to scramble to find a way to protect him from desperate individuals, the media, and government agencies.

"Impossible to forget. Works like this do not come along very often."
—Michael Coren, Author, Radio & TV Host

RIS-H . . . Hardcover, $19.95

WWW.IGNATIUS.COM

ignatius press P.O. Box 1339, Ft. Collins, CO 80522

1 (800) 651-1531

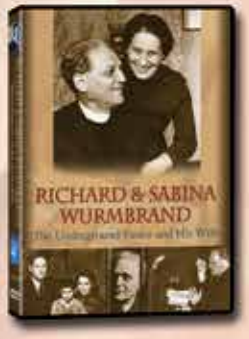
DVDS ON PERSECUTION IN HISTORY AND THROUGHOUT THE WORLD

Corrie ten Boom: A Faith Undefeated

When Nazi forces invaded Holland, Corrie ten Boom and her family risked their lives to save many Jews by hiding them in their home, until a Gestapo raid stopped their operation. Corrie and her sister, Betsie, suffered relentless cruelty in a concentration camp. Betsie later died there, but Corrie was miraculously released.

Featuring an interview with Pam Rosewell Moore, Corrie's longtime assistant, *Corrie ten Boom: A Faith Undefeated* recounts this story for a new generation. Documentary, 55 minutes.

DVD - #501550D, ~~$19.99~~ SALE! $14.99



Richard and Sabina Wurmbrand

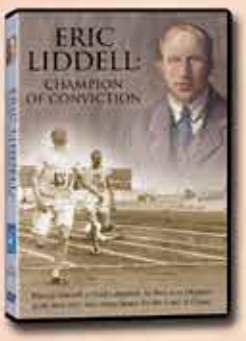
Born in Romania, Richard and Sabina Wurmbrand became Christians and began sharing the Gospel, even though it was prohibited. In 1945 they were imprisoned, enduring unthinkable horror at the hands of the Communists. After being ransomed out of Romania, they began a ministry now known as The Voice of the Martyrs to bring awareness to the persecution of Christians. Hear their incredible story in their own voices and through interviews with their son, Mihai. Included are rare film footage and photos. Documentary, 50 minutes.

DVD - #501296D, $14.99

Bonhoeffer: Agent of Grace

What is a moral person to do in a time of savage immorality? That question tormented Dietrich Bonhoeffer, a German clergyman of great distinction who actively opposed Hitler and the Nazis. His convictions cost him his life. Bonhoeffer's last years, his participation in the German resistance, and his moral struggle are dramatized in this film. More than just a biographical portrait, *Bonhoeffer: Agent of Grace* sheds light on the little-known efforts of the German resistance. Drama, 90 minutes.

DVD - #4638D, ~~$19.99~~ SALE! $14.99



Eric Liddell: Champion of Conviction

This fascinating documentary presents the details of the life of Eric Liddell, who was perhaps best known as an athlete in the 1924 Olympics, as depicted in the Academy Award–winning film, *Chariots of Fire.* Following the Olympics, Eric went to China as a missionary. By 1941 China was becoming more unstable, and Japan was increasing its control. Eric was soon moved to an internment camp by the Japanese where he continued living out his faith until his death in 1945. Eric Liddell was a humble man with a simple and personal faith whose life's purpose was to glorify God. Documentary, 100 minutes.

DVD - #501234D, $14.99

Facing Extinction: Christians of Iraq

Facing Extinction is a heart-wrenching documentary about the current plight of the Christian minority in Muslim Iraq. This stark and forceful film holds nothing back as it gives voice to just a few of the thousands who are facing persecution at the hands of Islamist extremists. The film documents the indifference of the Iraqi government to the situation as well as the U.S. government's refusal to offer refuge to these suffering Christians due to the current interpretation of the USA PATRIOT Act. *Facing Extinction* is a call to action for Western Christians to come to the aid of their brothers and sisters. Documentary, 34 minutes.

DVD - #501395D, $14.99

Awakening Cambodia

Since the Khmer Rouge genocide of the late 1970s, the nation of Cambodia has struggled to regain stability. This tragic time left the nation in social and economic shambles, compounding hopelessness and poverty in a world without the knowledge of Jesus Christ. The story of the birth and continued ministry of the Foursquare Cambodian Church is one of miraculous proportions. In 1999 the Lord sent missionaries Ted and Sou Olbrich to serve the people of Cambodia with a mission to train and equip Cambodian nationals to reach their own. The Lord continues to bring true revival through the hearts and service of members of the Cambodian Foursquare Church. Documentary, 42 minutes.

DVD - #501380D, $14.99

Purchase any 3 above for $29.97 – only $9.99 each with promo code PERSDVD.
Purchase all 6 for only $39.99 – Use item #97668D.

GATEWAY FILMS VISION VIDEO

TO ORDER, CALL:
1-800-523-0226
Please mention source code "CHM109A" when ordering.

MAIL TO (include $6.99 s/h):
Vision Video – Dept CHM109A
PO Box 540
Worcester, PA 19490

ON THE WEB:
www.visionvideo.com
Please reference code "CHM109A" in catalog source field when ordering.

Is there a global war?

CH DISCUSSES MODERN PERSECUTION WITH JOHN ALLEN JR., THE AUTHOR OF A NEW BOOK, *THE GLOBAL WAR ON CHRISTIANS*

CH: *How do we define persecution? What defines a martyr?*
JA: There are two different questions here. First, there is the technical ecclesiastical question—how does a particular faith community define martyrdom and venerate their martyrs? But there is a broader question: how do we define anti-Christian persecution?

CH: *Let's talk about that some more. We know that in your tradition [Allen is Roman Catholic], a distinction is made between those who are killed* in odium fidei *(in hatred of the faith) and* in odium iustitiae *(in hatred of truth and justice).*
JA: In my book I argue for a pretty broad standard. One example I give is that of a Croatian nun, Lukrecija Mamić, killed in Kiremba, Burundi. Classic "wrong place at the wrong time": a group of thugs wanted to rip off the convent. They burst into the convent, killed her, and also kidnapped Francesco Bazzani, a layman who was fixing the generator.

One way to look at this is to say that it's tragic, but not anti-Christian. Quite likely the assailants were also Christians and just wanted the people's stuff.

But there's a larger question: why were this nun and lay volunteer in Burundi in the first place? They felt called to serve a forgotten people. These two people felt that's where God wanted them to be. Even if they were not being killed because they wouldn't sacrifice to pagan gods, they were making choices that put themselves in harm's way.

I think we need less emphasis on what was in the head of the guy pulling the trigger and more on what was in the heart of the person being shot.

One often gets pushback: don't Christians bring persecution on themselves by being overly aggressive or insensitive? Christians do need to be respectful and responsible about how they propose their faith to others. But at the same time, Christianity is a missionary religion. It's not irresponsible to introduce people to the faith.

The standard I have adopted is if someone is putting themselves in a situation where it is reasonable to think they will be in danger because of their Christianity, then that counts as part of the global phenomenon of anti-Christian violence.

PRINCE OF PEACE *Above:* Children in Kolkata, India, participate in a protest after rioters ransacked a local church.

BAPTIZED INTO CHRIST'S DEATH *Right:* Chinese Christians conduct a river baptism.

PROTEST—REUTERS/JAYANTA SHAW

CH: *What about the recent debate over counting martyrs?*

JA: This is one of the most confusing aspects of the entire discussion. We do not have hard numbers. The reason is obvious. Most of the killing zones are places where we can't take accurate counts, even if we have a clear definition. We can't get observers into Eritrea, South Sudan, China, North Korea, and places like that.

Todd Johnson from the Center for the Study of Global Christianity estimates 100,000 Christians are killed for their faith every year. Christof Sauer (see "Father, forgive them," pp. 4–9) says 8,000 to 9,000.

The absolute low-end estimate is about 400 people a year. That's *still* more than one every day, *still* a global scourge, and *still* needs to be dealt with.

CH: *How does persecution of Christians by Muslims elsewhere affect the way Christians treat Muslims in this country? And to what extent should we be concerned about religious intolerance in the United States toward Christians?*

JA: It's reasonable to raise the question. Is raising the issue of anti-Christian violence by Muslims going to make us more likely to lash out at Muslims here?

I hesitated in the book to use the language of global war, because I don't want to encourage a twenty-first-century version of the Crusades. If we are going to speak out in support of persecuted Christians, we need to do it in a recognizably Christian, peaceful manner.

I hear more often the worry that sticking up for persecuted Christians makes it harder on the Christians themselves. We need to work out our strategies along with persecuted Christians so as not to cause them harm.

Is it legitimate to worry about minor infringements on religious freedom in this country? Yes. For the most part, our religious freedom issues are institutional. In the United States, a threat to your religious freedom means you might get sued. In other parts of the world, it means that you might get shot. In the U.S., people are not getting blown up when they go to Mass, but faith-based institutions are finding it difficult to play their roles.

Is a society that allows faith-based institutions to erode ultimately going to stick up for the religious freedom of individuals? While it was probably said for shock value to start a conversation and shouldn't be taken as a straight-line prediction, Cardinal Francis George, archbishop of Chicago, once said that he expects to die in bed, his successor will die in prison, and his successor will die a martyr in the public square.

"I expect to die in bed, my successor will die in prison and his successor will die a martyr in the public square. His successor will pick up the shards of a ruined society and slowly help rebuild civilization, as the church has done so often in human history." (Francis George)

CH: *What should we do for persecuted Christians?*

JA: When I grew up in Kansas, my idea of persecution was eating fish sticks and mac and cheese on Fridays in Lent. But during my travels with the pope [as Vatican correspondent for the *National Catholic Reporter*], I met so many victims of serious persecution. The number-one thing they said was, "Don't forget about us. We feel isolated and abandoned and that no one cares." So we need to talk about it in every way that's under our control.

Point two: we do not have to reinvent the wheel. Plenty of organizations are devoted to assisting persecuted Christians. The Voice of the Martyrs, Aid to the Church in Need, Barnabas Aid, Open Doors. Find those and help them.

Point three: we dare not forget the power of prayer to change the world. Apart from its spiritual effects, prayer has the effect of creating a culture in the church. Prior to Vatican II, my church prayed for the conversion of Russia, and it had the effect of reminding Catholics that there was a church suffering behind the Iron Curtain. Pray.

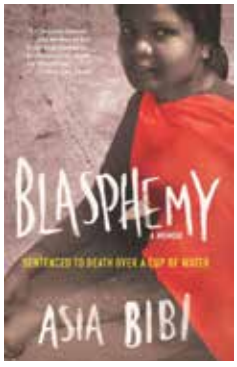
John Allen Jr. is the author of The Global War on Christians *and an associate editor at the* Boston Globe.

Recommended resources

LEARN MORE ABOUT THE STORIES FEATURED IN THIS ISSUE AND PUT MODERN PERSECUTION OF CHRISTIANS INTO HISTORICAL CONTEXT WITH RESOURCES RECOMMENDED BY *CH* EDITORIAL STAFF AND THIS ISSUE'S CONTRIBUTORS.

BOOKS

Many books tell in depth the stories of some Christians you have met in these pages. They include

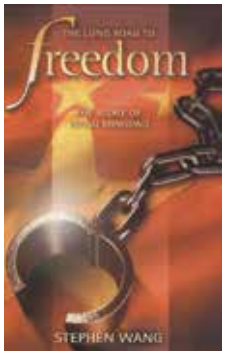


• Helen Berhane: *Song of the Nightingale*.

• Asia Bibi: *Blasphemy: A Memoir: Sentenced to Death over a Cup of Water* by Bibi as told to Anne-Isabelle Tollet.

• Jim Elliot and Operation Auca: *Through Gates of Splendor* and *Shadow of the Almighty: The Life and Testament of Jim Elliot* by Elisabeth Elliot; *End of the Spear* by Steve Saint; *Jungle Pilot: The Gripping Story of the Life and Witness of Nate Saint* by Russell Hitt.

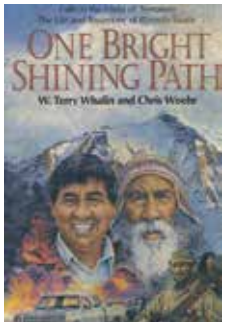
• Festo Kivengere: *Festo Kivengere* by Frank Retief; children's books *Assassins in the Cathedral* by Dave and Neta Jackson and *The Man Who Would Not Hate* by Jill Briscoe; Kivengere's own *I Love Idi Amin* and *Revolutionary Love*.



• Steven Khoury: *In the Backyard of Jesus*.

• Maximilian Kolbe: *The Last Days of Maximilian Kolbe* by Sergius Lorit; *No Greater Love* by Boniface Hanley.

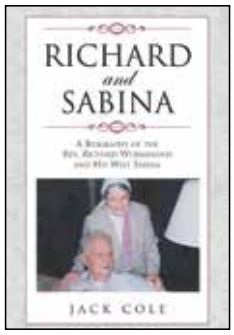
• Wang Mingdao: *The Long Road to Freedom: The Story of Wang Mingdao* by Stephen Wang; *Acquainted with Grief: Wang Mingdao's Stand for the Persecuted Church in China* by Thomas Alan Harvey; and Wang's own *A Call to the Church: 20 Pre-Prison Messages of Conviction and Courage*.



• Rómulo Sauñe: *One Bright Shining Path: Faith in the Midst of Terrorism* by W. Terry Whalin and Chris Woehr; children's book *Blinded by the Shining Path* by Dave and Neta Jackson.

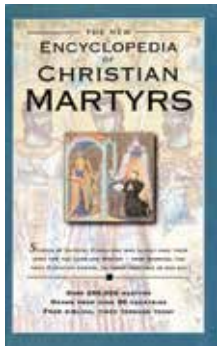
• John and Betty Stam: *Missionary Martyrs* by Vance Christie; *Triumph of John and Betty Stam* by Geraldine Taylor.

• Gudina Tumsa: *The Life and Ministry of Gudina Tumsa* and *Witness and Discipleship: The Essential Writings of Gudina Tumsa*, collected and edited by WDL Publishers.

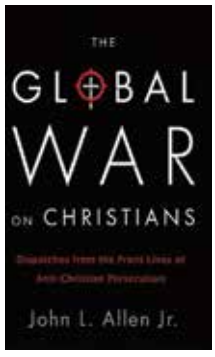


• Richard and Sabina Wurmbrand: *Richard and Sabina* by Jack Cole; Richard's *Tortured for Christ* and *From Suffering to Triumph*; Sabina's *The Pastor's Wife*.

One of the most famous Protestant martyrologies (collections of martyr stories) is *Foxe's Book of Martyrs* (1563). The Voice of the Martyrs' modern-language *Foxe: Voices of the Martyrs* updates Foxe's classic to introduce hundreds of new stories of persecution. While this updated book includes Roman Catholic and Orthodox martyrs, inspiring stories of them are also found in *The Synaxarion: The Lives of the Saints of the Orthodox Church* and the *Roman Martyrology*. *The New Encyclopedia of Christian Martyrs*, edited by Mark Water, collects stories comprehensively and chronologically and also includes famous Christian teachings on persecution, prayers, quotations, and historical background.



Context for stories is also important. These books give historical and sociological context surrounding the persecution of Christians in the modern world:



• John Allen, *The Global War on Christians: Dispatches from the Front Lines of Anti-Christian Persecution*.

• *The Bad Urach Statement*, "an evangelical theology of

suffering, persecution and martyrdom for the global church in mission."

• Ronald Boyd-MacMillan, *Faith that Endures: The Essential Guide to the Persecuted Church*.

• Paul Marshall, Lela Gilbert, and Nina Shea, *Persecuted: The Global Assault on Christians*.

• Y. A. Masria, *Christian Minority: The Copts in Egypt*.

• Glenn Penner, *In the Shadow of the Cross*.

• Charles Tieszen, *Re-Examining Religious Persecution*.

• Ruth Tucker, *From Jerusalem to Irian Jaya: A Biographical History of Christian Missions*.

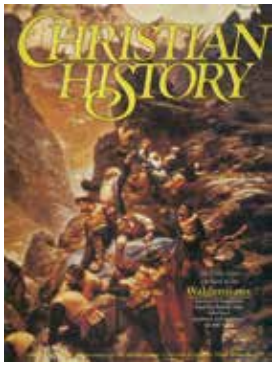
• Richard Wurmbrand, John Piper, and Milton Martin, *The Triumphant Church*.

The Voice of the Martyrs' *Restricted Nations* series discusses the history of persecution (along with modern testimonies) in China, Iran, India, Pakistan, North Korea, Sudan, Colombia, Vietnam, Indonesia, and Eritrea.

CHRISTIAN HISTORY ISSUES

Read back issues at the *CH* website (www.christianhistorymagazine.org/magazines) or purchase print copies of available issues at www.christianhistoryinstitute.org/storefront. Past issues treating persecution—by outsiders toward Christians and by Christians toward each other—include

22: *Waldensians*
27: *Persecution in the Early Church*
44: *John Chrysostom*
46: *John Knox: The Thundering Scot*
48: *Thomas Cranmer and the English Reformation*
57: *Converting the Empire*
68: *Jan Hus: The Incendiary Preacher of Prague*
71: *Huguenots and the Wars of Religion*



74: *Christians and Muslims*
79: *African Apostles: Black Evangelists in Africa*
98: *How the Church in China Survived and Thrived in the 20th Century*

VIDEOS FROM VISION VIDEO

The *Torchlighters* series of animated videos for children tells the stories of famous past Christians: Richard Wurmbrand and Jim Elliot are among those featured.

Videos for adults include *Agent Abbey*, *Beyond Torture*, *Bonhoeffer: Agent of Grace*, *China Cry*, *Facing Extinction: Christians of Iraq*, *Faith Under Fire*, *Hidden Heroes*, *Indonesia: Island Jihad*, *Martyrs' Cry*, *Reckoning*, *Richard and Sabina Wurmbrand*, and *Trial and Testimony of the Early Church*.

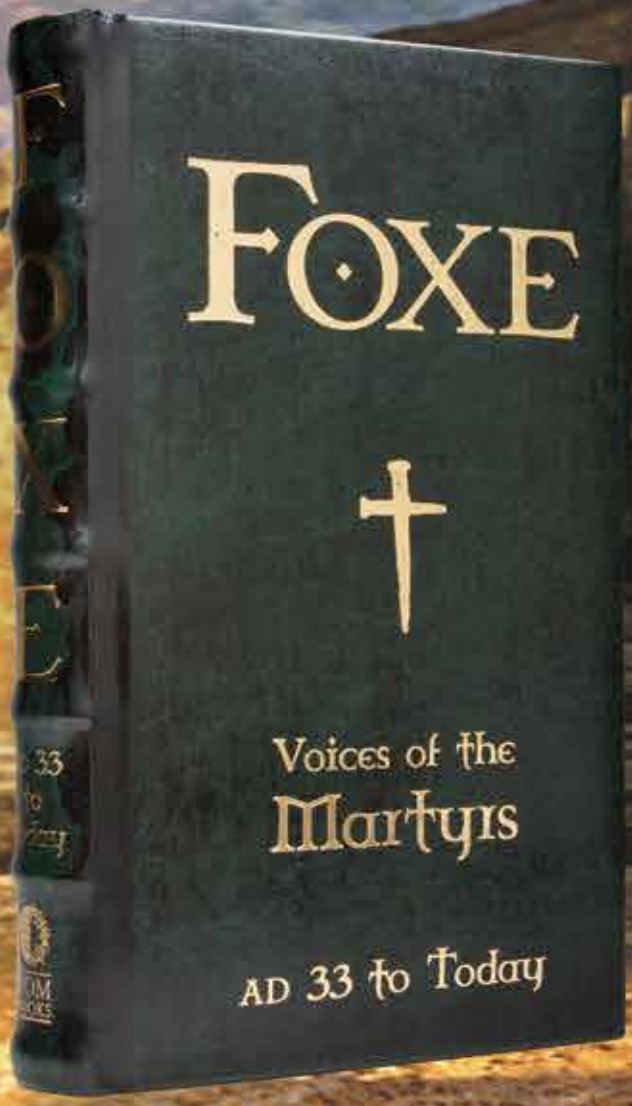
WEBSITES

The Voice of the Martyrs maintains many resources at www.persecution.com, including breaking news, videos, educational resources, testimonies, ways to get involved, and facts about countries where Christians face persecution. It also provides resources for children to learn about persecution in a faith-shaping way (www.kidsofcourage.com) and an online classroom with free self-study classes (www.vomclassroom.com).

Other organizations working to aid persecuted Christians include Barnabas Aid (barnabasfund.org), Open Doors (www.opendoorsusa.org), and Aid to the Church in Need (www.acn-intl.org). Every year Christians are encouraged to participate in the International Day of Prayer for the Persecuted Church (www.idop.org).

The International Institute for Religious Freedom (www.iirf.eu) is "a network of professors, researchers, academics, specialists and university institutions" who prepare reliable data on the violation of religious freedom worldwide. Finally, while the Gordon-Conwell Center for the Study of Global Christianity does not focus specifically on persecution, it is a rich resource for global Christian data and a guide to reference books and websites (www.gordonconwell.edu/resources/Center-for-the-Study-of-Global-Christianity.cfm).

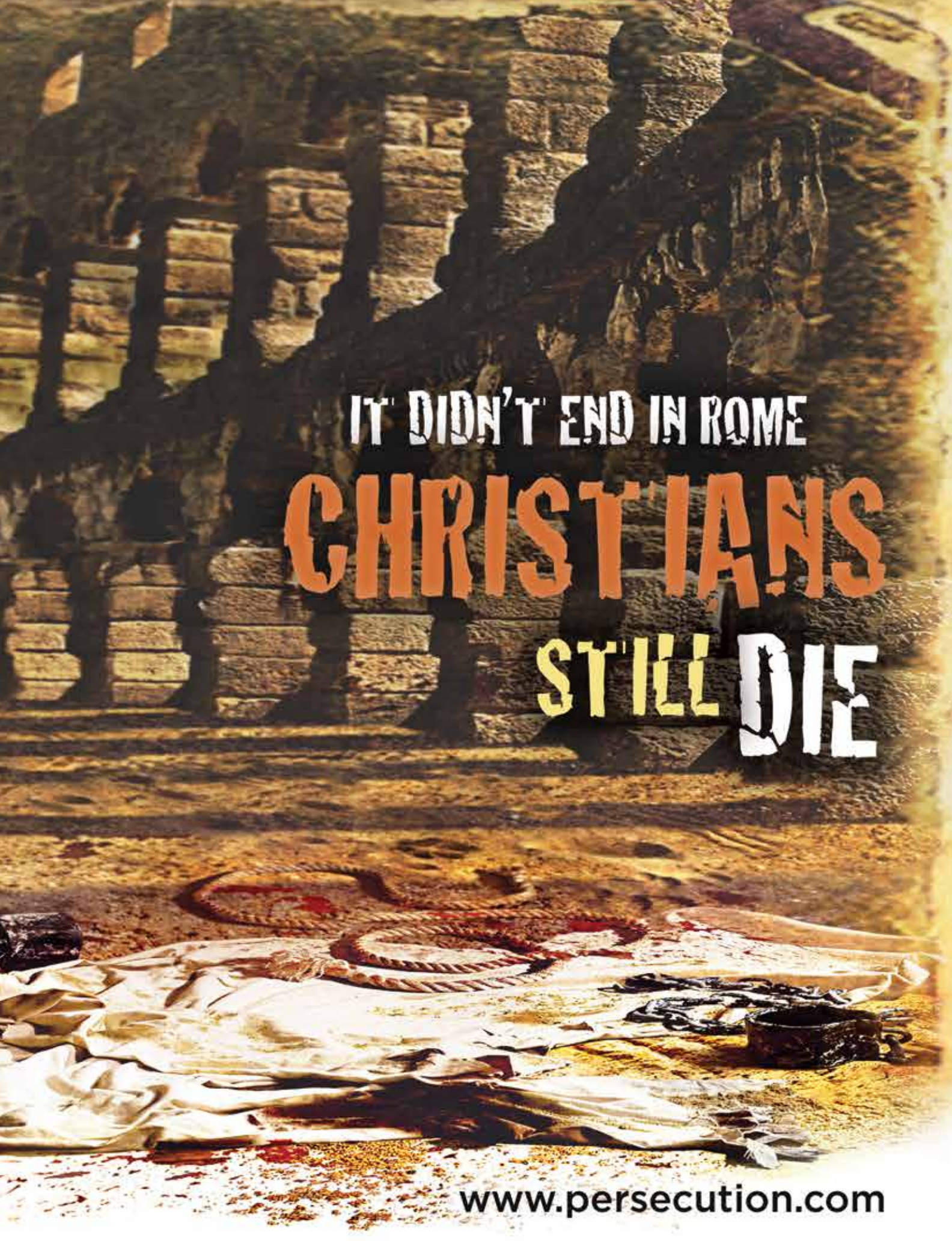
Christian History magazine
Exclusive Offer



FREE Book

The Voice of the Martyrs will send you a **FREE** copy of their latest edition of ***FOXE: Voices of the Martyrs.*** Simply call **800-747-0085** and request your copy today.

the Voice of the Martyrs
SERVING OUR PERSECUTED FAMILY SINCE 1967
P.O. Box 443 • Bartlesville, OK 74005-0443


IT DIDN'T END IN ROME
CHRISTIANS
STILL DIE
www.persecution.com

Christian History Institute

PO Box 540, Worcester, PA 19490
www.christianhistoryinstitute.org
Electronic Service Requested

Subscriber #

Source Code

7 27985 01594 1

THE TORCHLIGHTERS
HEROES OF THE FAITH

GATEWAY FILMS VISION VIDEO

You love *Christian History*, now help children develop a love for Christian history with this animated DVD collection!

The **Torchlighters** series portrays the true stories of individuals who faced danger and trials to carry a flame of faith into a dark world. Geared for ages 8 to 12, these award-winning, action-packed programs will challenge and inspire children to embrace their Christian heritage and live lives of faith. Children will learn about

- **William Tyndale,** Bible translator (500807D);
- **Augustine,** who became a voice for truth (501505D);
- **Corrie ten Boom,** who risked her life to save others during WWII (501538D);
- **William Booth,** founder of The Salvation Army (501409D);
- **Amy Carmichael,** missionary to India (501371D);
- **Jim Elliot,** who took the Gospel to Indians in Ecuador (4868D);
- **Eric Liddell,** Olympian and missionary to China (501127D);
- **Gladys Aylward,** who led 100 orphans 100 miles to safety (501244D);
- **Richard Wurmbrand,** founder of The Voice of the Martyrs (501264D);
- **John Bunyan,** author of *The Pilgrim's Progress* (500936D);
- **Perpetua,** early church martyr (501301D); and
- **Samuel Morris,** African missionary to North America (501457D).

Each DVD features

- 30-minute, action-packed animation;
- Comprehensive, four-lesson curriculum in PDF;
- Reproducible student handouts in PDF;
- Professionally produced documentary about the hero; and
- Spanish and English audio tracks and optional English subtitles.

$14.99 each
Any 3 for $11.99 each
$99.99 for set of 12, #97717D
with promo code **TLSET12**

YOUR SATISFACTION IS GUARANTEED!

PHONE: 1-800-523-0226 M–F 8–6 Eastern time
(Please mention source code "CHM109B" when ordering.)

WEB: www.visionvideo.com
(Please reference code "CHM109B" in catalog source field.)